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A Chronicle

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AMERICA. Published weekly by the America Press, Grand Central Terminal Bldg., 70 E. 45th St., New York 17, N. Y. January 19, 1946, Vol. LXXIV, No. 16 Whole No. 1914. Telephone MUrray Hill 3-0197. Cable Address: Cathreview. Domestic, yearly \$5; 15 cents a copy. Canada, \$6; 17 cents a copy. Foreign, \$6.50; 20 cents a copy. Entered as second-class matter, April 15, 1909, at the Post Office at New York, under act of March 3, 1879. AMERICA. A Catholic Review of the Week, Registered U. S. Patent Office.

COMMENT ON THE WEEK

Social Thought of Cardinals-Designate. It is, of course, common knowledge that Pope Pius XII conferred the cardinalial dignity on several prelates outstanding for their fearless resistance to dictatorial regimes. Many of the others are also noted for their socially alert views. The sayings of two, however, deserve special consideration by all who are unaware that progressive Church leaders see a new era at hand, of which international cooperation and respect for the needs and aspirations of the working class will be outstanding characteristics. Cardinal-Designate Saliège, Archbishop of Toulouse, was known for his Resistance activities. He expressed himself quite directly some months ago. Said the Archbishop:

The condition of the proletariat is a running sore on the social body which must completely disappear. . . . The era of nationalism is past, and we are at the gates of the continental era which prepares the way for the era of the human race.

At the Inter-American Catholic Conference at Santiago de Chile last summer Cardinal-Designate Antonio Caggiano, Bishop of Rosario, Argentina, had this to say:

As citizens, we are the product of a democratic evolution in which we were born and in which we have grown up as Americans. . . . We must work tenaciously, because we are democrats and Catholics, to diminish in the Americas the formless masses and to increase the people conscious of its character and master of its own thoughts.

The Bishop's use of "formless masses" and "people" is akin to that of Pius XII in the Christmas message of 1944. The thought of both these newly honored prelates indicates recognition of the fact that the working classes can no longer be repressed but must be welcomed and absorbed within the framework of a truly democratic world order.

Break on Auto Wage Front. When Henry Kaiser joined forces with Joseph W. Frazer to manufacture automobiles at the Government-owned Willow Run plant in Detroit, the rest of the industry adopted a skeptical, wait-and-see attitude. It was one thing to make steel and build ships and erect power dams; quite another to put something on four wheels that could compete successfully with the tried and trusted products of the "Big Three." Top officials at Ford, Chrysler and General Motors were not greatly excited. As yet no *Kaisers*, a low-priced car, or *Frazers*, a heavier car designed to compete with the more costly models of the Big Three, are on the market, but already the infant corporation has made a

grownup splash in the industry. On January 8, with cat-swallowed-canary expressions on their faces, Messrs. Kaiser, Frazer and R. J. Thomas, President of the United Automobile Workers, announced agreement on a precedent-shattering wage contract. The contract calls for a basic hourly wage rate of \$1.19—which equals the current scale at Ford's River Rouge plant and tops the General Motors' rate by about six cents—for retroactive adjustments to match any increase granted by GM in its current dispute with the union, and for a special bonus fund to be shared by workers at the end of the year. This fund is to be created by Company payments of five dollars for every car produced. The agreement also calls for a closed shop. In return for these fair and generous terms the union agrees to work with management to maintain efficient production and to discipline wild-cat strikers. What effect this revolutionary contract will have on the automobile industry remains to be seen, but observers noted that it places the Kaiser-Frazer Corporation's well-established competitors on a somewhat embarrassing spot.

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Toward Partnership. Out of the tug of war between unions and management in the nation's mass-production industries may come eventually a new pattern of industrial relations. Last week in such diverse papers as the *New York Times* and *Labor*, official organ of the railway unions, writers discussed the newly awakened interest in profit-sharing. "The concept of profit-sharing," reported Warren Williams in the business section of the *Times* for January 6, "is being studied these days by far-sighted business management in the light of current developments in labor relations and a rapidly changing economic pattern." Interest in the idea of sharing profits with workers has been whetted, according to Mr. Williams, by mounting emphasis on industry-wide collective bargaining and demands for nationalization. The writer in *Labor*, Raymond Lonergan, adopted the position of cautious reserve which typifies trade-union reaction to profit sharing. Said Mr. Lonergan:

There is nothing new about profit sharing. Unfortunately, it is generally urged by employers who wish to keep basic pay at a low level. It is of a piece with those welfare schemes designed by clever gentlemen who hope to persuade workers they shouldn't worry about the content of the pay envelope, because a philanthropic boss is financing a lot of "benefits" for them.

But the skeptical labor journalist concedes that no one can object "to accepting a part of the boss' profits, if there are no strings tied to it." Which reminds him of the best profit-sharing plan he ever saw.

Ryan-Callahan Plan. Back in the 1920's, so Mr. Lonergan's story goes, the late Colonel Patrick Henry Callahan, owner of the Louisville Varnish Company, asked the late Monsignor (then Father) John A. Ryan to draft a profit-sharing plan for the Company's employees. Warned by the famous priest-reformer that the plan would be watertight, the liberal-minded Colonel said that was just what he wanted. As finally adopted, the Ryan-Callahan Plan specified standard (union) wages for all employees of the Louisville Varnish Company. This wage was to be regarded as the first charge against the Company's earnings. A valuation was then placed on the business—there was no "watering" of capital—and a six-per-cent dividend was put down as the second charge on the Company's earnings. All the profits remaining after this dividend payment were declared the property of owners and workers and were divided equally between them. One year, according to Mr. Lonergan, in addition to a standard wage, the employees received the equivalent of twelve weeks' pay as their share of the profits. Of course, following the depression of 1929, there were bad years,

too, and on one occasion Colonel Callahan had to report to Monsignor Ryan: "There are no profits to divide." It is interesting to conjecture whether there would have been a depression in 1929, or whether it would have been as severe as it was, if the Ryan-Callahan Plan had been the pattern in American industry.

Italian Socialists. Next month the somewhat disorganized Italian Socialist Party will hold a Congress which will be closely watched all over Europe. Ever since the fall of Mussolini, the Party has been split wide open over its relations with Togliatti's Communists. Pietro Nenni, Party Secretary and, up until a few weeks ago, editor of the influential Socialist newspaper, *Avanti*, has consistently plumped for immediate fusion with the Communists, but he has been opposed by other influential Party leaders. One of them, Ignazio Silone, has just replaced Nenni as editor of *Avanti*, and the *New York Post's* Thomas Healy reports from Rome that Silone will probably emerge from the February Congress as Party leader. Opposition to fusion is rooted in the fact that the Communists in Italy, as everywhere in the world, "are ideologically Soviet citizens." The Communist Party, Silone told Mr. Healy, "is not a truly Italian party, but a branch of the Russian Communist Party." He pointed out that sometimes the interests of Italy, or of any other country, might be in conflict with those of the Soviet Union, as happened, for instance, when Russia signed the pact with Hitler in 1939. If Italian Socialists decide against fusion, their brothers throughout Europe will be encouraged to resist the persistent advances of Stalin's double-talking puppets. Without unity with the Socialists, Communism will not get very far in Western Europe; in Eastern Europe, if anything like free elections are held, it will get nowhere at all.

Old-Age Pensions. Among the things at which "The Society of Sentinels" took a crack was social security under any shape or form. (This Society recently made its name and ideology known in a large paid advertisement in the *New York Herald Tribune*.) Their opposition is evidently based on the naive belief that in our present economy everybody gets enough money to take care of all contingencies by saving. The Sentinels ought to know better; they keep the books. In 1945, when many old people were still engaged in war work, it is estimated that there were 6,350,000 old persons of 65 or over who had retired. Just what the presence or absence of social security means to them is evident from a survey of the

facts. Only 1,620,000 of these old people were paying their own way through savings, investments, etc. Some 650,000 were receiving social-security annuities and another 565,000 benefited from private annuity plans to which they had contributed. Those on relief, however, numbered 2,370,000, while another 450,000 were being supported by relatives or friends. Clearly there is need for more, not less, old-age and survivors insurance, to which persons contribute from their earnings and can thus look forward to security in their declining years. As yet farmers, agricultural workers, employees of religious and charitable institutions are excluded, along with a number of other workers. At present wage rates, which leave little room for savings and make private annuity schemes problematic, the extension of old-age and survivors insurance seems the only solution.

Negroes in Business. Inequality of opportunity to secure business training and experience is the root cause of Negro failure in business, according to a study just released by Lester B. Granger, executive secretary of the National Urban League. The study covered 866 businesses in twelve representative Southern cities. As only about a fifth of the shops have both white and Negro clientele, the high rate of business failure (average life of a Negro-operated store is five years) cannot be attributed primarily to racial discrimination. The typical Negro store is operated by a single proprietor and capitalized at less than \$1,000. Women operate nearly one-half of the establishments. Although 81 per cent of the operators had no business training, nearly one-half expressed the need for such preparation. Unfortunately, inadequate opportunities exist in Southern schools and colleges. The Urban League feels that Negro participation in small business must not be allowed to go by default because of unequal opportunity. Broadening that principle, we might add that the first requisite for advancing any group—Negroes included—economically, socially and culturally is to give them the opportunity to help themselves. It is precisely this that the segregation and discrimination procedure makes impossible. On grounds of racial or cultural inferiority it first restricts the legitimate activities of a group and then attacks them for not fitting into the general cultural pattern.

The Brave Men of Hollywood. Paramount, it says on the posters, has dared to film *The Lost Weekend*. Just how much daring is required to screen a picture that will keep the box-offices

jingling for many a moon, we wouldn't know. Paramount is not, of course, the only brave company in Hollywood; quite a number of them make these grand gestures at times; especially since seeking the bubble reputation even in the cannon's mouth usually pays off handsomely. However, while the mood of exaltation is still upon them, we may recommend a few subjects in keeping with the heroic ambitions of the movie makers. Could we see on the screen, for instance, what we may see any day in the New York City courts — a Negro judge dispensing evenhanded justice to white and colored alike? Could Doctor Kildare, or Doctor Jordan, or whoever is the latest of that dynasty, have, just for once, a colored assistant? While paying due tribute to the Marines, the Air Force, the Navy, what about the 100th Infantry Battalion, which has a record practically unequaled in the United States fighting forces, and was recruited from Japanese-Americans? Having commemorated Pasteur and Madame Curie, could Hollywood find time to give us the life and achievements of one of America's greatest scientists, the Negro, Doctor George Washington Carver? (That hollow sound you hear is just Hollywood drumming on its chest; the hollowness is due to the lack of what the late Knute Rockne termed "intestinal fortitude.")

The Item Veto. Article 1, Section 7, of the Constitution provides that the President must either approve and sign appropriation bills passed by the Congress or return them with his objections. This restriction on the Executive's veto power, which forces him to approve or reject a bill *as a whole*, has been a frequent target of justifiable criticism. It encourages Congressional log-rolling of a type not calculated to advance the general welfare and enables Members to get pet schemes adopted by tacking them on as riders to necessary appropriation bills. In answer to demands for reform, Senator Vandenberg now proposes that a President be authorized to veto specific items in all bills to spend money. This proposal, which is presently before the Senate Judiciary Committee, takes the form of a resolution to submit to the States a constitutional amendment. In view of the time involved in this procedure, Congress would be well advised to approve the Michigan Senator's proposal as speedily as possible. It is a non-partisan measure and one that has wide public support. A recent Gallup Poll, for instance, showed that a cross-section of voters, both Republicans and Democrats, favor the Item Veto by an overwhelming majority. We are inclined to believe that this sentiment is nationwide.

Why New Homes are Needed. Explaining why it is almost impossible to keep up with the demand for building materials, a manufacturing member of the construction industry had the following to say in a recent advertisement:

The American home is America's backbone! Conservative estimates set the demand for new homes at a million a year for the next ten years. At first glance this might seem anything but a conservative estimate. But not after you consider the following facts: 1) Practically no new homes have been built for four years; 2) There have been big increases in both the marriage and birth rates during the last four years; 3) a large proportion of our millions of returning servicemen and women want to settle down in their own homes. In addition there's the home modernization field—a tremendous market in itself. Of the 37 million homes in existence, 45 per cent are woefully out of date. Over 30 per cent haven't bathrooms. Repairs, needed in almost every building, can now go ahead...

Using figures readily ascertainable from census records, the "ad" might also have mentioned: only 42 per cent of our homes have central heating; 30 per cent lack running water; 8 million are still lit by kerosene lamps; only one-third have more than five rooms, while one-fourth have less than four. 44 per cent of our families own the house they live in and that this represents a 4 per cent decline in home ownership since 1930. There is a big job ahead for the construction industry. It will take much planning and cooperation. But the starting point remains always an honest recognition of the facts.

Right Word for Books. The death of Theodore Dreiser will stimulate the endless debate between the protagonists of the so-called realistic school of fiction and their doughty foes. So be it, and let the ink-blobs fall where they may. But there is one thing that is puzzling. How can it be that all the obituary notices to fall under our ken admitted Dreiser's horrible style—clumsy, flat, tortuous—and yet could still call his novels "great" ones? Has it come to pass these decadent decades that style has nothing to do with writing? We would commend to critics, teachers and the like the distinction between a "great" book and an "important" one. A book may be important as setting a new trend or style, as breaking into

new fields, daring new subjects, without, at the same time, having in it the intrinsic worth of literature. The first man ever to compose verse did an important thing, but it is to be doubted that his song was great. Dreiser's works were the head of a battering-ram that breached the walls for a fictional approach that must, at times, be regretted; they are not artistic creations. It strikes us that this simple distinction would calm a great deal of literary bickering. We like a good bicker as well as most, come to think of it, but really not every signpost is great art.

Generous Thinking. In its issue for January 9, the *Christian Century* takes generously sympathetic notice of Pius XII's Christmas Allocution, in an editorial entitled, "Rome Broadens Its Base." As a Protestant magazine, the *Christian Century* naturally "shares with Protestantism strong convictions of disfavor toward the monarchical system which characterizes the Roman Church." Nevertheless, there is an appreciation of "the readiness of Rome to grapple with the issues of a new day," as shown both in the "supranationalization" of the College of Cardinals and in the "points for peace" of the Allocution. The editorial says:

... taking the Roman Church as an existent fact in the world, we cannot be otherwise than grateful when the head of this church displays a true Christian statesmanship. This we believe the Pope has done in recognizing the supranational character of Christianity in the superior order of the hierarchy. Protestants will regret that no equally impressive church statesmanship, no equally commanding message has as yet come to this postwar world from any authoritative Protestant body or leadership. But they will rejoice in the evidence now at hand that a vigorous life is pulsing in that part of the Christian Church represented by the communion of Rome.

This is generous thinking, largeness of heart. It commands our gratitude. It also indicates to Catholics that there is a certain quality of thought, a certain type of leadership, to which men of good will cannot but respond.

Cooperating With The Inevitable. A Chinese sage, we have heard, once said that the function of philosophy was not to foretell the future, but to show that what has happened is inevitably for the best. AMERICA's philosophy does not extend so far; when, therefore, it announces another impending paper shortage, it does not pretend to find the fact consoling. Yet there is the fact: beginning February 9, AMERICA must resume for a while its wartime format. Meantime we are working on our new format, which will blossom forth soon, we hope, with the return of paper and plenty.

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WASHINGTON FRONT

Whether President Truman will have had the hoped-for effect from his appeal to the country over the heads of Congress on January 3 will not be known until some time after the legislators have got back to work on January 14. The immediate effect in Washington—deprived of most of its eyes and ears—was a mixed one, compounded almost equally of apprehension and hope.

This observer is of the opinion that all the renewed speculations as to whether Mr. Truman is of the Left or the Right, or a little to the one side or the other of center, are beside the point. The fact is that he is obviously very much aware of that line down through the center, but is apparently not very clear in his mind as to just where that line is in the actual representation in Congress itself.

His fourteen points of "must" objectives, for which he is still fighting, would not be held by any objective observer to be very radical, in spite of Senator Taft's somewhat hysterical attempts to make them appear to be that. But Senator Taft can be forgiven for trying to push that center line as far to the Right as possible.

It is admitted by practically everybody, friend and foe, that the President, for political purposes, must be "somewhat left of center." So the political picture, as Congress reconvened, resolved itself into the question of just where is center. Most Republicans, and the Southern Democrats (unmindful of ominous long-time trends in their territory) will try to set it firmly as far to the Right as they can. Certain Republicans, led by Senator Morse (and perhaps by ex-Governor Stassen) will join with the Northern Democrats in pushing it in the other direction.

Now all this is interesting, and perhaps historical, because some people in Washington have got to wondering whether the long-heralded political revolution in the United States is about to dawn. The United States is the only country in the world that has not had its revolution. It is well known that there has been a cultural "lag" in the United States, so that it was possible to predict well in advance what would be the social legislation in the United States by observing the trend of legislation in Europe.

That lag, which used to be set at twenty years, is now, by virtue of the radio, syndicated articles and the like, very much shorter. The point to watch is whether the "Right" in both parties will oppose the "Left" in both parties to form a new political alignment, maybe as soon as 1948.

WILFRID PARSONS

UNDERSCORINGS

An NCWC radiogram from Tokyo under date of January 4 announced that in accordance with General MacArthur's policy of fostering religious activity in Japan, the funds of the German Jesuits in charge of the Catholic University of Tokyo have been "unfrozen" and can be used for re-commencing activities at the university.

► In this connection—and in connection with the appointment of 30 American educators to help democratize Japanese education—the status of Catholic education in Japan prior to the war (1937) is of interest. There were 41,923 Japanese students in Catholic schools: 29,989 in 334 primary schools, 10,698 in 27 secondary schools, and 1,236 in 2 higher institutions. This compares with 36,094 students in schools conducted by Protestant groups.

► A striking difference between the educational apostolate of the Catholic Church and of Protestant groups in Japan (and in China too) has been the difference of emphasis. Protestant groups made no serious attempt to conduct primary schools; rather they concentrated on high schools, colleges and universities. Thus, of the 36,094 students in their schools prior to the war, 24,000 were in secondary schools, 7,594 in 8 higher institutions (3 of which were recognized as universities), and 4,500 in 21 Junior and 2 Senior colleges for women. The Catholic concentration, on the contrary, was on elementary and high-school education.

► Gradually, however, the Church began to extend and emphasized educational activity on the higher levels. A chief exponent of this more intensive apostolate through higher education was Archbishop Celso Costantini, when he was Apostolic Delegate to China. It was his conviction that the conversion of civilized pagan nations depends on the ability of the Church to attract to her centers of culture the élite of the nations. "When the notables of society are gained to Christ," he used to say, "the people follow their example with ease."

► This is likewise the often expressed view of Bishop Paul Yu-Pin, Vicar Apostolic of Nanking (cf., e.g., *AMERICA*, July 3, 1943). And only the other day the Chinese Cardinal-designate, Thomas Tien of Tsingtao, stated that one of his most cherished projects was the extension of the Church's education system in China. What applies to China, applies, with proper qualifications but with equal force, to Japan. May the reopening of the Catholic University of Tokyo signalize this broader Apostolate.

A. P. F.

PALESTINE CHRONICLE

WILLIAM J. GIBBONS

While solution of the Palestine problem cannot be found solely in a study of the historical developments, yet the problem must be approached with understanding of the events which have led up to the present crisis. Recent revelations of the depths to which anti-Semitism descended in Europe and of the horrors perpetrated against European Jews have aroused considerable interest in the current controversy over a Jewish homeland. In the face of conflicting interests and deep-seated prejudices, the least that can be demanded is an impartial study of the facts. The following provides some of them.

Roman Period. Intervention by Western nations in affairs of the Palestinian battleground—on which numerous empires have met defeat—dates back to 63 B.C. In that year Pompey was voluntarily brought in as intermediary between rival Jewish factions. Roman domination met with increasing resistance up to 66 A.D., when open rebellion successfully opposed the Roman governor of Syria. Vespasian and Titus were sent to the scene and in September, 70, Jerusalem was captured, the great Temple was destroyed and the city laid waste.

In Palestine, Jewish nationalism manifested itself in frequent uprisings until the Emperor Hadrian finally had recourse to harsh and repressive measures. Between 132 and 135 A.D. the uprising under Bar-Cochba, recognized as the Messiah by the Rabbi Akiba, enlisted 200,000 followers. The Romans routed the rebels, and Hadrian turned Jerusalem into a Roman colony and built a temple of Jupiter on the site of the Jewish Temple. Jews he forbade to approach the city.

Hopes of national independence died, and the religious aspects of Judaism were subsequently concentrated upon. Though in 361 Julian the Apostate rescinded the anti-Jewish decrees, he attempted in vain to rebuild the Temple. A few years later, in 395, Palestine passed to the Empire of the East. When Chosroes II, king of the Persians, invaded Syria in 611, the Jews helped him and he succeeded in taking Jerusalem. Seventeen years afterwards the Emperor Heraclius regained the territory, only to yield it in 636 to Abu Bekr, successor to Mohammed.

Moslem Rule. Palestine was the scene of rivalry between the Abbasid and Fatimid caliphates until 1072, when the Seljuk Turkomans successfully invaded the Near East and took over Palestine. Abuses led the Europeans to attempt capture of the Holy Places through the Crusades (1096-

1272), but the abortive efforts did not bring peace to the country and occasioned the destruction of many natural resources. Moslem rule—as often as not misrule—was interrupted in 1400, when Tamerlane's invasion brought new devastation. Through a war between Sultan Selim and the Mameluke rulers of Egypt, the country passed to the Turks in 1516. The temporary order brought by Turkish rule soon yielded to disorder. New squandering of resources and loss of population began. In 1798 Napoleon's attempt to invade Palestine was foiled by the appearance of British warships off the coast. The Egyptians took over in 1831, only to precipitate an uprising three years later. Their rule of repression continued until 1840, when the Turks again assumed control, the British, Austrian and Russian fleets standing by off the coast.

The nineteenth century saw the state of the land and the population reach the lowest ebb. In 1850 the population was but 200,000. Maladministration, exorbitant taxation and religious rivalries prevailed, while from without the Bedouins plundered the country and drove the few rural inhabitants to the hills. The last forty years of the century, however, witnessed an easing of the Moslem attitude toward Christians, and colonization was carried on by French, Russians, Germans. Jewish agricultural societies now began to appear on the scene.

Before 1914. In 1896 Dr. Theodor Herzl issued his famous proposal for the foundation of a Jewish State, and thus began the era of Zionism. In 1897 the first international Zionist Congress met in Basel, Switzerland. Many Jews felt that, as Dr. Herzl put it, the choice for the persecuted brethren lay between losing their identity through intermarriage with non-Jews and finding a new home free from persecution. At the time, misguided Christians were justifying their anti-Jewish bias on grounds of national unity, race purity or opposition to radical and liberal factions which the oppressed Jews tended to support. Then, as in recent years, in place of charity and high moral principles the attitude toward Jews was dominated by passion and unreason.

Up to 1914 Jewish settlements in Palestine grew in number. Arabs meanwhile were developing new ideas of nationalism and Pan-Islamism, and viewed with suspicion the Jewish development of Palestine. The brutality of the Turkish governor, Jemal Pasha, during the World War period, led both Arabs and Jews to welcome the British when they finally occupied Jerusalem on December 11, 1917.

Balfour Declaration and After. Before the in-

vasion, General Allenby let it be known that all religious places would be respected. In February, 1917, the British Government and Zionist leaders had already exchanged views and the ground was laid for the Balfour Declaration of November 2, 1917. The Declaration stated that, with due respect for the civil and religious rights of other Palestinian groups, "His Majesty's Government view with favor the establishment of a national home for the Jewish people."

1919. On February 27 the Zionist delegation was given a hearing by the Peace Conference at Paris.

1920. The Arabs riot against the Zionists on the occasion of the Moslem Nebu Musa celebration. On July 1, the civil government, under Sir Herbert Samuel, was established, relieving the military government of its task of keeping the peace. On April 24 the Supreme Council of the Allies, at San Remo, formally agreed to Palestinian Mandate and the principles of the Balfour Declaration. In December the proposed Mandate was submitted to the League of Nations.

1921. Outbreaks in Jaffa and riots in Jerusalem on fourth anniversary of the Declaration.

1922. Mandate, slightly revised, approved by the League on July 24. Winston Churchill, in a policy statement, had just declared the acceptance of the Zionist organization and the Jewish rights to a homeland. He disclaimed, however, any intention of making Palestine wholly Jewish and thus subordinating the Arab population, language or culture. The nationality was to be Palestinian, and the official languages English, Arabic and Hebrew.

1923. On September 29 the Mandate came into force. It incorporated the Balfour Declaration into the preamble and provided for Jewish immigration. (Between 1918 and 1927 about 95,000 Jews entered Palestine and some 23,000 left.)

1926. Religious Communities Ordinance allowed a Jewish Community with a certain amount of autonomy. Religious authority was to be the Rabbinical Council, and the lay authority the General Council, assisted by an Elected Assembly. Moslem affairs were in the hands of the Moslem Supreme Council. Jewish Agency (Zionists and non-Zionists) was official representative of Jewish people and supervised immigration.

1929. Fighting between Arabs and Jews.

1930. On October 20 the White Paper of Lord Passfield announced suspension of immigration until the unemployed immigrants had obtained work.

1933. Sir Philip Cunliffe-Lister, Colonial Secretary, on October 31 restated policy; he defended

the Jewish Homeland but insisted on protection of rights of non-Jewish residents.

1936. General strike by the Arabs, turning into armed rebellion against British. Palestine Royal Commission appointed under Earl Peel.

1937. The Palestine Commission reported in July; recommended partition into two States, the Jews getting the north and the west (about one-third of total area) and the Arabs Trans-Jordan and the rest, except for a British mandate around Jerusalem, Bethlehem, Nazareth and embracing a corridor to Jaffa. The partition would involve transfer of 1,500 Jews and 250,000 Arabs. The Moslems opposed the idea; Jewish sentiment was divided. In August, World Zionist Congress, meeting at Zurich, asked further details. Zionists under Chaim Weizmann were favorably disposed. On September 8 a pan-Arab congress at Bloudan, in Syria, warned British against support of Zionism. In October new terrorism was begun by the Arabs.

1938. On February 1, Sir Arthur Grenfell Wauchope was replaced by Sir Harold MacMichael as High Commissioner. The former was said to be too lenient toward the Arabs. In March the immigration of Jewish laborers was again suspended. Disorders continued and confidence in partition generally waned, apparently also with the British Government. In July, Jewish reprisals by a small and extremist group, began. From July to October 1,000 Arabs were killed, 219 Jews and 42 British.

1939. Conference of representatives of the Jewish Agency, the Palestinian Arabs and neighboring Arab States convened in London. On March 3 the correspondence of Sir Henry MacMahon and Sherif Hussein was published by the British as a White Paper. On March 17 the conference broke up with both Arabs and Jews dissatisfied with British proposals. The British Government thereupon issued a new statement of policy. It disavowed the idea of either an Arab or a Jewish Palestine; said a Palestinian State should be established within 10 years, and restricted immigration immediately. For five years 10,000 Jews might enter annually and also a total of 25,000 Jewish refugees. After 1944 no further immigration was to be permitted. Land transfer to be regulated by the High Commissioner. Rioting immediately broke out in Palestine among the Jews. On July 12 the Colonial Secretary announced that the High Commissioner might suspend immigration for six months until illegal immigration had stopped. On outbreak of the European War a truce was declared by all parties.

(A second article follows, next week.)

JEWISH FARMING IN PALESTINE

EUGENE S. GEISSLER

The Jewish Settlements are an important element of modern Palestine. While the popular name seems to be "Jewish Settlements," the names "Collective Farms," "Communal Farms" and "Co-operative Farms" are also used, and that very fact may give some indication that there are many of them and they are not all the same.

Some were established by the Jewish Colonization Association of Palestine before 1900. These are known as "villages." Others are on the land of the Jewish National Fund and are more strictly the "settlements." The Jewish National Fund, established in 1901, buys rural and urban land in Palestine with funds provided by Jews all over the world. The land so acquired becomes the property of the Jewish people. This land is leased to settlers on a hereditary lease on conditions which protect public rights and interest. Settlements are developed with the assistance of the Palestine Foundation Fund, or before it by some other Jewish institution.

The Palestine Foundation Fund was created in 1921 to serve as the central exchequer of the Zionist Movement for settlement work in the broadest sense of the term. The Foundation Fund grants long-term loans at low rates of interest to agricultural settlers and also encourages by suitable means the development of industry, transport, commerce, immigration, training of labor, social and public services, etc. The central body coordinating all settlement activities is the Jewish Agency of Palestine, representing Jews all over the world who support the development of the Jewish National Home.

It seems to me that the Zionist Movement of Palestine for the Jews will be successful for this reason, above all, that economically and substantially it is a land movement. On the whole, it is not a religious movement. It is much more a national or patriotic movement, but fundamentally it is a land movement.

It is quite important to note that few Jews have individual farms in Palestine, as do farmers in America. The whole system is more in accordance with the tradition of the village agriculture of Europe than the homestead agriculture of America. Refugee Jews from Europe now arriving in large numbers are much more adapted to this life than Americans would be.

Though there are those who see the movement as a well financed subterfuge to "buy up" Pal-

estine at any price from non-Jewish landowners (which means impossible competition for the poor and unorganized Arabs), it cannot be gainsaid that the collective settlements of the Jews produce ten bushels of vegetables where the Arabs produced one, if they produced any at all. They accomplish this not purely, or even mainly, through the use of modern machinery. They accomplish it by means of organized cooperation, intensified agriculture, manual labor and industry, and maybe only lastly by modern machines.

Normally, one goes to Palestine less to see the modern country than the ancient, less to see the Palestine of collective farms than the Palestine of Christ. This is a significant point and it is probably the point which endears the Arab, rather than the Jew, to the casual pilgrim. It is the Arabs who are pastoral and peasant; it is the Arabs in the country, and not the Jews, who have preserved the mode of life of Christ's time. It is, of course, the modern objection against the Arabs that they developed Palestine less in 1,300 years than present-day Jews in 30 years.

To deal fairly with the settlements as such—agriculturally, economically and socially—it is necessary to divorce them, if possible, from politics, especially the Jewish-Arab problem.

I got my first information about the farms the way such things ought to be learned—in the human way of a very natural conversation, casually and normally.

My two traveling companions and I had done all the organized tours of Palestine we could reasonably do. We had some time on hand now, so set off on our own the fourth morning in Palestine. We decided on the local bus for the transportation to Jerusalem.

En route we struck up a conversation with three Jewish soldiers. One, especially, talked to us. He was a husky, curly, blonde, grey-eyed, affable man of about 25. He was born in Vienna and came to Palestine six years ago as a refugee. He looked less Jewish than Austrian. The second was more typically Jewish. The third was black-haired, square-jawed, clean-cut and handsome, especially in a beret. He looked less Jewish than French. They all spoke German together. The blonde one also spoke a fair English. His face lit up when I asked about the Jewish Collective Farms?

He pointed one out, close to Jerusalem, over 30 years old. He considered it an "old" one. According to him there were roughly two types: the communal or collective and the other which he called "small-holders' " settlements and explained as being more of a cooperative than collective type and with some degree of private ownership.

I thought it significant that this young, blonde, Jewish soldier seemed to favor, and knew why he did, those with a degree of private ownership. I gave his words exactly and as simply as they were spoken: "because they preserve the family better."

That same afternoon I went to the headquarters building of the Jewish National Institution in Jerusalem. After stating my purpose there, I was put in touch on the second floor with a wrinkled, likable and very Jewish Jew in the statistical department. The man who showed me the way from the first floor was rather young and indicated his ideas in the matter by saying to me: "If when you've finished here you wish some expert opinion come and see me." I never got to see him again because by the time I finished getting "inexpert opinion" along with statistics, it was time to hurry into Old Jerusalem to make the Stations of the Cross with the Franciscans, it being Friday.

The first division of Jewish settlements, I found, consisted of some built by private means and described for the most part as large and small "villages," while others were built by national funds and described more or less as "settlements."

The second division was according to type which is best indicated by a table as follows:

| TYPE | NO. | AREA— | |
|---|-----|------------|------------------------------------|
| | | POPULATION | IN DUNAMS ($\frac{1}{4}$ Acre) |
| a. Large Villages | 8 | 53,800 | 152,000 |
| b. Small Villages | 36 | 16,800 | 291,000 |
| c. Middle Class Small Holders' Settlements | 37 | 11,700 | 55,000 |
| d. Workers Small Holders' Settlements | 60 | 15,800 | 167,000 |
| e. Communal Settlements... | 107 | 31,200 | 308,000 |
| f. Miscellaneous Agricultural Schools | 5 | 3,400 | 7,000 |
| TOTAL | 253 | 132,700 | 980,000 |

Chronologically, the Large Villages are first. They represent the effort of private Jewish capital before the establishment of the Jewish National Fund. They were privately established and are privately owned. They are both pastoral and industrial, agricultural and commercial. Their agriculture, like all Jewish agriculture in Palestine, is greatly diversified and highly intensified. If there is any specialization it is in the nature of "plantation" or truck farming, as on the settlements.

The Small Villages are privately owned and privately financed now, though originally they were established by the Jewish Colonization Association. The land is now in the name of the owner and if not already paid for, is being paid for under long-term contract.

Most of the Middle Class Small Holders' Settlements, all of the Workers Small Holders' Settle-

ments, the Communal Settlements and the Agricultural Schools are national agricultural settlements, not privately owned but, in the case of the Small Holders' Settlements (Workers and Middle Class), more or less privately operated. The land belongs to the Jewish National Fund and is leased to the community for 49 years with the right of renewal. A capital fund for initial construction, livestock, grain, machinery, is available through the Palestine Foundation Fund or Jewish Agency for Palestine. Money is loaned to a community for something like 40 years at two-per-cent interest.

The Middle Class and Workers Small Holders' Settlements are in the nature of cooperative communities in which there are, in a manner of speaking, all the elements of private ownership except the "ownership," or, a little optimistically, none of the disadvantages and all the advantages save one: not owning the land or improvements, a settler can neither buy nor sell, though he may leave empty-handed, of course, any time he wishes. He is "rich" only so long as he stays and lives within the law of the community. Doing that, a certain number of acres and improvements thereon are his operation, responsibility and home as long as he or his children want them.

Each family is given as much land as it can operate with its own labor. Originally this amounted to 100 dunams per family in the mixed farming belt and 25 dunams in the "plantation" or truck-farming belt. Both are intensified agriculture, one diversified, the other specialized.

Most of the economic activities are performed through cooperative societies.

The Communal Settlement is a single entity; work is apportioned; property is communal. Production is by joint effort and there is no reward for private effort. Consumption is joint.

Generally speaking, the communal or collective settlement is said to be peculiar to Palestine, the first such settlement having been founded in 1909. The land, buildings, machinery, livestock, all the property, indeed, are owned by the settlement as a whole, which has the legal status of a cooperative society. No individual member owns any property. The settlement is democratically governed by a general meeting of all the members, which appoints committees to organize every branch of the life of the community. Each member has his allotted job, the proceeds of which go into the communal purse. Similarly, the needs of the members (housing, food, clothes, medical care, comfort and cultural needs, etc.) are provided at the communal expense, each member being treated in every respect on a footing of complete equality, no matter what his particular job may be. Chil-

dren are cared for by the settlement from the prenatal stage up to the time when they become full members in their own right; they live separately from their parents. Just as membership of the settlement is voluntary, so a member may leave when he chooses.

A brief sketch of one of these communal settlements may be enlightening:

Givath Brenner is the largest collective settlement in the southern part of Palestine, comprising more than a thousand members and their children. It is an outstanding example of intensive cultivation, since there are only 2,470 dunams (620 acres) of land at the disposal of the village. The comparatively large population is supported by the mixed farm (vegetables, orange groves, orchards, hives, dairy, poultry, sheep fodder) and by a large jam factory and rest home for workers. There are also carpentry and machine shops, a bakery and a shoe-making shop. The children's quarter, with its school and dormitories, is one of the beauty spots of the village. . . .

Givath Brenner was founded in 1928 on a small area of desolate land. There was not a blade of grass. Every bucketful of water had to be hauled from a distance on donkeys. There were years of hard work and privation; but the rich soil of the Judean plain, although neglected for centuries, responded to their labors. When, in 1933, refugees began to pour in from Nazi-persecuted lands, these settlers were able to receive them. . . .

Much is to be desired in this brief summary and much remains unanswered. I think, however, some rough conclusions are possible. The Small Holders' Settlements (Middle Class and Workers) seem to be something of a middle way between the Villages and the Communal Settlements. The extreme most certainly is the latter, and one wonders and marvels at the success of settlements that give so little thought to and have so little respect for private initiative, individual effort and the natural life of the intimate family. Yet there is no gainsaying their present and apparent success and prosperity.

Before the war, much more than now, an individual had the choice of which type of agriculture or settlement he preferred—cooperative or communal. But the trend, presently, is toward the communal, collective farms. At least the emphasis is put on these by the Palestine Jewish Colonization Association, for protection in hostile Arab regions.

The old, statistical Jew said that he might be making more money doing something else in wartime, or even in peacetime, but there was something satisfying in the contribution he was making in connection with the Palestine Colonization Association. He also said that, in the matter of the farms, the Association was more interested in the human than the financial or business angle, but the farms had proved good business—as well as good human investments.

GENERAL MOTORS TAKES ITS STAND

BENJAMIN L. MASSE

By an odd coincidence, the very day General Motors abandoned President Truman's fact-finding board in Washington over a question of "ideology," in other parts of the country two events occurred which also had ideological implications.

Federal Judge Vincent L. Leibell, sitting in New York City, ordered dissolved the Auditorium Conditioning Corporation, a holding company. According to the anti-trust division of the Department of Justice, this Corporation succeeded, through patent controls, in dominating 90 per cent of the air-conditioning industry. The defendants in the case—the Carrier Corporation, B. F. Sturtevant Company, New York Ice Machinery Corporation, Ross Industries Corporation, American Blower Corporation—were charged with pooling their competing patents and cross-licensing each other so as to effect a monopoly. They were also charged with buying up patents which represented potential competition. The consent decree signed by the Court constitutes, according to the Justice Department, "a new deal in this once-dominated industry." Federal lawyers expressed the hope that competition would "for the first time bring air-conditioning equipment within the reach of everyone's pocketbook."

In Chicago on the same day another consent decree was entered by three judges in Federal Court. This one enjoined further monopoly, restraint of competition and fixing of rates by the Allied Van Lines, Inc., the National Furniture Warehousemen's Association and about 550 warehouse and trucking companies. According to the indictment, this combination, which controlled a third of all household-goods trucking in the country and operated in 228 principal cities, limited competition, allocated traffic and boycotted non-member carriers and warehousemen.

Now it may not be immediately evident that these cases have any bearing on the dispute between the United Automobile Workers and General Motors, and on the latter's refusal to cooperate with a Government fact-finding board. But that there is a very real and pertinent connection, the writer firmly believes, as will be clear from what follows.

A careful analysis of two statements by General Motors, the first made to the fact-finding board on December 28, the second issued under the signatures of Alfred P. Sloan, Jr., Chairman of the Board, and Charles E. Wilson, President, on De-

cember 29, reveals that the Corporation withdrew from the fact-finding proceedings principally for two reasons:

1. It regarded the union's demand for linking wages with prices and profits as an invasion of the rights of management ("the union seeks to enter the very heart of management judgment and discretion in private industry").

2. It contended that ability to pay should not be a factor in determining wages, since this principle would destroy the competitive system and lead to Socialism. ("Here is the issue: Is American Business to be based on free competition or is it to become Socialized, with all activities controlled and regimented?")

For these reasons General Motors regards the union's wage-price demands as a "radical ideology." It feels that a great principle is at stake.

Is American business in the future, as in the past, to be conducted as a competitive system? Or is the determination of the essential economic factors, such as costs, prices, profits, etc., upon which business success and progress depend, to be made politically by some government agency instead of by the management appointed by the owners of the business for that purpose? (Statement by Messrs. Sloan and Wilson.)

This seems to be clear enough: the heads of the greatest corporation in the world believe: a) that American business is now and has always been a competitive system, b) that the responsibility of management "has been the very keystone of American business," c) that the alternative to the "American system of competitive enterprise" is a controlled economy.

These propositions, I submit, are all seriously misleading, since they involve certain assumptions which, in the light of American economic history, are only imperfectly verified. And that is where the anti-trust cases in New York and Chicago come in.

When General Motors talks about conducting business in the future, as in the past, "as a competitive system," it is giving an impression of continuity in American business practice which simply does not exist. When the Constitution was adopted in 1787, and for more than a half-century thereafter, there was about as much similarity between the way our ancestors did business and the way it is done now as there is between a horse-drawn plow and a Ford tractor. In those days something like the free competition the textbooks describe was the general rule. Businesses were invariably small, and no buyer or seller was big enough to control prices in the marketplace.

Today the situation has vastly changed. Competition still exists, but for the most part it is a kind of competition the Founding Fathers would

scarcely recognize. There is a marketplace now, as there was in the first decades of the Republic, but the prices that prevail there are not by and large the "automatic" prices our forefathers knew. The contemporary price system is a hodge-podge: a bewildering mixture of prices, some of which approximate the classical definition of automatic, freely competitive prices, some of which are administered and some of which approximate the classical definition of monopoly prices.

Of the various types of prices prevailing in our economy today, the administered price is easily the most characteristic. It is a price which is based not primarily on the law of supply and demand operating freely in the marketplace *but on the judgment of corporation officials*. These gentlemen estimate the cost of the product they make, the probable demand at various price levels and then fix on the one that is calculated to maximize profits. If their estimate of sales turns out to be over-optimistic, they reduce the volume of production, not the price. Under this system, despite the law of supply and demand, prices tend to remain relatively inflexible. The automobile industry, dominated by three giant concerns, is a case in point.

Such phrases, then, as "free competition" and "the system of competitive enterprise" cannot be applied in the same sense to American business today and to business in the pre-Civil-War period. This is still more true if we add to administered prices all those other prices which approach even more closely the concept of monopoly prices. The Sherman Anti-Trust Act, which was supposed to maintain conditions of free competition in the American economy, has been honored, alas, about as much in the breach as it has been in the observance. There are more ways than one of skinning a cat, the cat in this case being free competition, and American businessmen, with or without the help of the Federal and State Governments, know all of them. The consent decrees aimed at the air-conditioning and the household-goods-trucking industries are by no means oddities in the contemporary business scene.

When, therefore, General Motors refuses to cooperate with a Government fact-finding board on the ground that such cooperation would doom the American "competitive system," it is not defending something hallowed by history and blessed by the Founding Fathers. It is fighting to preserve a system that is competitive only in a very special and very modern sense.

Similarly, there is some truth in the idea that the responsibility of management "has been the very keystone of American business," but this

proposition can easily be misunderstood. In the early days of this country, and for many years thereafter, business management was closely associated with ownership. Most businesses, as I have said, were small, and the owners generally managed them in person. Frequently they worked side by side with their employees. In the conduct of their affairs, they exercised a responsibility which everyone understood and approved—the responsibility associated with ownership—and a responsibility that was severely restricted and disciplined by a free and competitive marketplace. They were in no position, by reason of being managers of a business, to make decisions on wages and prices and profits that would have far-reaching effects on the livelihood of their fellow citizens.

Hundreds of thousands of Americans today are like these early small businessmen, but the small business has long since ceased to be the dominant factor in modern economic life. The dominant factor in American business today is the huge corporation, the industrial empire; and the dominant persons in this set-up are not the owners, but hired managers who are at best minority stockholders in the companies they direct. Theoretically these men are subject to a board of directors which, theoretically again, represents the real owners of the corporation, the stockholders. I say theoretically, because in practice many managements are virtually independent of all control, and many boards of directors are dominated by a minority group of stockholders or by the banking interests which service the corporation. The average stockholder has no control over his property and little sense of responsibility for it. It is not unfair to describe American business today as a system in which ownership and responsibility have been effectively divorced. The result has been the enthronement of hired management.

Now these hired managers exercise a power which can scarcely be exaggerated. When they preside over industrial empires like General Motors, DuPont, U. S. Steel, International Harvester, Standard Oil and several dozen others; they are in a position to affect the lives of millions of people. Unlike the early owner-manager, they are not rigidly confined by the law of supply and demand operating in a free marketplace. They can administer prices and gear production to support those prices—decisions which have an impact on the entire national economy, and even on business conditions abroad. Despite such laws as exist, they have a decisive voice on wages, with all the economic consequences that involves, and they can largely determine policies toward unions and collective bargaining. This latter power spells the difference

between domestic strife and domestic peace. It is scarcely an exaggeration to say that millions of ordinary people are more intimately affected in their daily lives by the decisions of Big Business management than they are by the decisions of their State and Federal governments.

I do not wish to be misunderstood. I am not criticizing management. By and large, the men who govern our industrial empires are honest and competent and devoted to what they judge to be the interests of their stockholders. If they are unwilling to abandon any of the enormous power they now possess, that is understandable, and is not always due to selfishness.

The point that I am making is that there is no basis in this country's early business history for the almost sovereign power which hired management has come to possess, and that to speak of the responsibility of management as having been "the very keystone of American business" is seriously misleading. If organized labor, or the Government, invades the field of Big Business management, it is not the same thing as invading the field of small-business owner-management. In either case it may be wrong for labor or Government so to act, but such intervention is not on the same level, nor equally opposed to American traditions of managerial prerogatives.

There remains the contention of General Motors that the alternative to the "American system of competitive enterprise" is a controlled economy.

From what has already been said it will be clear in what sense this proposition is to be understood. The choice is not between a theoretically free economy and a theoretically controlled economy; it is rather a choice between an economy in which the management of Big Business exercises a large degree of control in the interests primarily of stockholders, and an economy in which this control would be shared in some degree, for the benefit of the entire economy, with the representatives of organized workers and with the Government. In arguing that this shift in economic power is a "radical ideology," in the sense that it involves a change in the prevailing system of doing business, General Motors is correct. It is wrong in assuming that the contemporary system is not itself a radical departure from earlier patterns of American business.

There is nothing quite so useless as fighting over slogans which have lost their original content. Today the general public is being invited to defend "free enterprise," the "American competitive system" and the "right of management to manage." Before manning the barricades, let us make sure we know what the fight is all about.

REPORT FROM LONDON

ROBERT A. GRAHAM

LONDON, Jan. 10 (*By Wireless*). Outside Westminster's Central Hall this afternoon flew the same flags that had waved in the fresh breezes of San Francisco only seven months ago. As I passed under them and through the crowds gathered for the opening ceremonies, I caught a sense of continuity between this London gathering and that at San Francisco. This occasion reminded the delegates that they had come to give effect to the principles they had written into the Charter at San Francisco.

"A sense of urgency presses about us," said Prime Minister Attlee in his opening speech. Their task, he said, was the creation of a world of security and freedom, a world governed by justice and the moral law.

Today's temporary chairman was Eduardo Buleta Angel—in his own words, "an obscure delegate of a small Spanish-American republic with no pretensions to military force or economic power." His appointment, he thought, signaled the dedication of the work of the coming weeks to making moral power prevail.

Right near here is Christ Church, as completely demolished as anything in London; the churches of London, in fact, seem to have fared worse than any other structures. As I listened to the speeches of the UNO delegates, I could not help thinking that they need walk only a few blocks to get a vivid symbol of the ruined moral framework of our civilization after five years of total war.

The problems of the United Nations are so deeply rooted that a purely political approach is desperately futile. It was heartening, therefore, to find the Cuban delegation putting first on the agenda a declaration of the rights and duties of man; and next, a declaration of the rights and duties of nations. Cuba has its own mind, as the Big Three discovered at San Francisco, where Cuba was one of the two delegations which held out against the veto. Cuba is worth watching; its delegation shows awareness of the deep issues involved in the discussions of the UNO.

The security problem caused an apparent split in the American delegation; like other nations, we are not yet ready to abandon the idea of independent defense. Vandenberg and Dulles were conspicuous by their absence at the press conference—a war of nerves, perhaps?—the reason given being the ambiguity of the Moscow declaration on atomic energy. The two Senators are by no means obstructionists, as their San Francisco

record will show; and they may well prove to be a wholesome influence as minority critics on the American delegation. As one Senator said to me, the Russians may as well discover that we have constitutional government.

The Soviets continue to be the big topic of conversation. Their role in the atomic commission is being closely watched, especially in the matter of inspection. (Incidentally, Canada seems to have the inside track over Australia for a seat on the Security Council.)

The relations of the Big Three are recognized as lying at the heart of the peace. In this part of the world, people are brutally realistic; and Britons are heard saying that the London break-up of the Foreign Ministers was the best thing in years, while they regret the Moscow accord. London, for them, is the "lucky" city; they are tired of appeasing Russia. European countries like France, Belgium and the Netherlands will continue cool to UNO until it shows signs of being a really effective organization; they are not to be put off with high-flown words and formulae. This pressure from the European nations should be an excellent thing for UNO; it must have responsible tasks or it will wither and die.

London papers quote favorably a Washington editorial urging that UNO be given difficult tasks; it needs something hard to cut its teeth on; something like the Iranian question, for instance. Iran will hardly raise the question itself; the deadline has been passed; yet it is scarcely credible that nothing will be said about so grave a problem. Article XIV of the Charter allows the Assembly to discuss and make recommendations concerning the friendly relations of member states, and also on violations of the principles of the Charter. Mr. Bevin's talk about the "war of nerves"—that typical Hitlerian technique—makes people ask who is now the psychological substitute for Hitler.

The problem, not only here but everywhere in the world, is twofold: Russia and Europe. In a reception which he very graciously granted me, the Archbishop of Westminster told me that in his tour of Europe, occupied and unoccupied, he always asked prayers for the conversion of Russia and for peace in Europe. This twofold intention is very close to his heart. His intention is akin to the aims of this UNO meeting.

One part of European reconstruction is the rehabilitation of Italy. It is a good omen, then, that the Allies seem favorable to the admission of Italy, the first non-charter member of UNO. It is a beginning of binding up the wounds of war.

Adequate shelter is a basic human need which cannot be ignored or denied. When the shelter is provided in the form of a home owned by the occupying family, then we have a situation wherein the family has a chance to take pride in ownership, to exercise its initiative in improving the surroundings and to achieve a sense of security, community consciousness and permanency. All of this makes for better living, better youth, better morals and a better nation. To be properly appraised, the present housing crisis must be viewed in that light. It is primarily a public concern, for it is a nationwide threat to our home and family life.

Adequate housing means, therefore, two things: enough decent homes to house properly all our family units and, second, as many of those units owner-occupied as is possible. In achieving these objectives several points should be noted. In mentioning them there is no intention of putting the blame for the present crisis on any one group. Rather, the need is indicated for a unified housing policy and coordinated construction industry *at the national level*. The day has gone when the housing of Americans can be left to chance.

1. The governmental agencies concerned with housing need unification under one policy-making head. The Federal Home Loan Bank, the Federal Housing Administration and the United States Housing Authority cannot pursue differing policies without creating confusion.

2. The multiplicity of building-trades unions with their restrictive regulations, often adopted in self-defense, has resulted in too many jurisdictional disputes, insufficient trained manpower and undesirable opposition to prefabricated housing. The AFL Building and Construction Trades Department took cognizance of the difficulty in its letter of November 29.

3. Those who control investment funds have a grave responsibility not only to avoid inflationary prices but also to see that funds are channeled where they are more needed for the common good.

4. The builders themselves must learn to operate on a community-wide basis, joining in civic planning, pooling resources and materials.

5. Manufacturers of building supplies and materials still have a long way to go toward bringing about some degree of uniformity.

6. Community-wide planning which takes into consideration the housing needs of all wage-groups is indispensable. In developing such planning, the initiative must come in large measure

from the local community. A national housing agency works for unity at the national level; similar efforts are required at the State and community levels.

The solution of the housing problem calls for more of the mass-production technique. Many of the present complaints of labor, builders and investors will be solved only when lower production costs and larger quantity production is effected. To do this, planning and cooperation are called for throughout the whole industry. The national policy should be set by Congress through appropriate legislation.

MORGAN AND THE PRESS

The responsibility of a free press for the consequences of indulging in sensationalism has been given lamentable illustration in the Morgan fracas.

It had been reported in the United States press on January 3 that Lieut. Gen. Sir Frederick E. Morgan, head of UNRRA Operations in Germany, had stated, in a press conference the day before at Frankfurt, that the Jews streaming into the British and American occupation zones from Poland were, in his opinion, being guided by some international group with a view to getting into Palestine, that they were well fed and clothed and that they did not have the look of people who were fleeing from reported persecution.

It now appears, from a Berlin dispatch by L. S. B. Shapiro in the January 6 *New York Times*, that the earlier reports had distorted the General's remarks out of all proportion. They were not part of his main conference, they were given as rather casual asides in the question period, and were made with the repeated caution that he was but giving a fleeting glimpse of the whole problem.

The General's statements were doubtless not prudent, but the sensational manner in which they were originally played up has done a distinct disservice as well to the unfortunate European Jewish minority as to the general success of UNRRA in Europe. For General Morgan is universally admitted to have been a most dynamic and sympathetic worker. All who have worked with him have come forward to protest that his removal will cripple the work of UNRRA materially. It would seem that the General is actually, as the report in the *Times* states, "being pilloried."

Such an unfortunate state of affairs could well have been minimized, had the desire for a scoop been tempered with an equal zeal to give the com-

plete facts in the case. For the suffering of the displaced in Germany, which will be further protracted if General Morgan is finally forced to resign and one of equal abilities does not replace him, the lack of a sense of responsibility on the part of the press will have to bear the blame.

STOP ISOLATING GERMANY

The announcement by the Rev. Edward E. Swannstrom, assistant executive director of NCWC-War Relief Services, that as far back as September the Conference had petitioned the President's War Relief Control Board for permission to send clothing and food to Germans, at once evidences the Conference's alert zeal and spotlights the Administration's unfeeling dilatoriness in the face of a ghastly situation.

Many non-Catholic groups have been urging officially that the barriers be lifted so that supplies and correspondence can get through to the Germans. We are glad to know that the Church has not been lagging to make its voice heard in that appeal. We are happy and proud to add our editorial influence to this move, which coincides with the desires of many Americans and with the dictates of Christian charity.

With Father Swannstrom, we do not believe that "American public opinion will not stand for a program of private relief for German civilians." We believe that the private citizens of this country, in large majority, see, with greater clarity than the Administration does, the human heartlessness and the political folly of keeping Germany thus isolated from the rest of the world.

It is for the religious groups of this country to keep pushing relief for Germany. That their efforts have been practical is shown by the fact that there has been strong church pressure behind the petition recently signed by thirty-four Senators and sent to the President, demanding that mail services and relief shipments be allowed for Germany. A similar resolution is being circulated among members of the House.

It is to be hoped that the reinforcement these moves will get from the open stand of NCWC-War Relief Services will serve to tip the scales in favor of a realistically humane assistance for Germans, especially German children. We still believe that in great part the peace of Europe and of the world depends, among other factors, not on Germans who are allowed to starve in isolation, but who are succored toward fellowship.

EDUCATORS FOR JAPAN

The AP dispatch said that General MacArthur had cabled the War Department to send to Japan thirty of the "foremost educators of the United States" to help put some democracy into the Japanese educational system.

It seemed an excellent idea. And so we scanned the list of those who were invited to Tokyo. At the head stood Rhodes Scholar, Dr. Frank Aydelotte, and a quick peep down the line showed Dr. George Zook, of the American Council on Education, bringing up the alphabetical rear. These are good names in any calculation of the "foremost." But in between Doctors Aydelotte and Zook we found a generous sprinkling of unknowns, of politicians posing as educators, of retired old gentlemen of the profession.

This set us to scanning the list all over again. It was then that we discovered the total absence of Catholic educators, even of Catholic names. "That's odd," we said to ourselves. And it *was* odd, because the list was carefully cut to pattern.

The State Department has its representative; and so has the N.E.A. and the U. S. Office of Education. Three wealthy foundations—the Rockefeller, the Carnegie and the Guggenheim—are represented by their respective directors. There are State and local superintendents of schools, deans of colleges of education and educational psychologists. Recognition was given to State teachers colleges, Land Grant colleges, State universities, the "bigger and better" private universities, the smaller liberal-arts colleges.

Indeed the pattern was so widely inclusive as to make the absence of a representative of Catholic education appear to be a conscious exclusion. Such exclusion could be owing to prejudice; or it could arise from the belief that Catholic education is of such minor importance in the United States as not to warrant public recognition; or it could stem from simple ignorance of the scope and status of Catholic education, and of the competence of Catholic educators.

It is not our habit to seek a facile, and futile, solution to things we don't like by raising the cry of "prejudice," and we do not do so now.

What is harder to avoid making is the charge of culpable ignorance. The Catholic educational system is neither small nor unimportant. It comprises 11,000 schools enrolling nearly 3,000,000 pupils. Of the 11,300 private elementary schools in the United States, 8,000 are Catholic schools, and Catholic too are 2,105 of the 3,568 private secondary schools. There are 195 Catholic colleges and universities. This isn't secret information. Nor

is it a secret that Georgetown, St. Louis University, Notre Dame, Fordham, St. John's of Brooklyn, Holy Cross, Santa Clara, St. Mary's of California, Catholic University and Marquette are Catholic colleges and universities with reputable standards, first-rate equipment and capable staffs.

Are there no outstanding Catholic educators? Keeping the list to a minimum, these half-dozen measure up to the stature of any in the upper third of the list of 30: Dom Thomas Verner Moore, psychologist of the Catholic University; Fr. Percy A. Roy, not long ago president of the Southern Association; Dr. Francis M. Crowley, dean of the Fordham Graduate School of Education; Dr. Alphonse M. Schwitalla, dean of the St. Louis University School of Medicine; President Robert I. Gannon of Fordham; former president Samuel Knox Wilson of Loyola University, Chicago.

Twice in recent months Government agencies have publicly ignored Catholic educators and Catholic education in appointing supposedly all-American representation. The most charitable interpretation leads us to suggest that our Government agencies are either badly misinformed or wretchedly advised.

MORSE VS. TAFT

Superficial, ill considered, stemming from the CIO and its Political Action Committee, expressing a philosophy not approved by the people: these were some of the attributes of President Truman's domestic program, according to Senator Taft, Republican from Ohio, in a radio address January 5. This was the opportunity Senator Morse of Oregon, spokesman for a group of progressive Republicans, had been waiting for. Mr. Morse, though he had seen in President Truman's speech "a sad confession of the failure of the preponderant Democratic majority in Congress, under his (the President's) ineffectual leadership," was in no mood to accept such help as Mr. Taft offered. The Taft speech, he said, "demonstrated that his political and economic philosophy is the same as that of the reactionary Democrats now in control of the Democratic Party."

Senator Morse's words focus attention once more on the unnatural and unhealthy coalition of reactionary Democrats with reactionary Republicans that has plagued the present Congress. They also illustrate the struggle within the Republican Party itself, where the progressive minority is striving to overthrow the domination of the Old Guard. Party lines have counted for little when social philosophies have come in conflict. This year may well see a showdown in both parties.

TOWARD A UNIFIED CHINA

Recent events in China contain a definite promise that the feckless power clashes which have torn the country since V-J Day may soon yield to the orderly process of sweet reason.

Should the anticipated peace be realized, the honor of achieving it must be shared by the Chinese parties with General George C. Marshall. In spite of a position weakened by widely publicized conflicts in the State Department, General Marshall has succeeded in bringing Communist leaders together with government representatives in friendly discussion. The establishing of a truce at least in North China—and this is the minimum requisite for a successful conference—will demand compromise from both sides, together with an honorable determination to adhere to the terms agreed upon. Once actual fighting has ceased, the Communists are expected to reach agreements with the government with regard to the broader military and political problems that have divided them. It must be presumed that one of these agreements will reserve to the National Government the supervision of the complicated machinery of Japanese surrender. It was to the National Government that the Japanese formally surrendered; there is no other government in China.

Another hope for China's future may be found in the Political Consultative Council, now meeting to discuss the formation and machinery of the National Assembly, which convenes next May to draw up the long-awaited constitution. The PCC is democratic in composition as well as in its mode of operating. It contains 8 Kuomintang representatives, 7 Communists, 5 from the Youth Party, 9 from the parties of the Democratic League and 8 of no party allegiance. The fact that the law constituting the PCC permits the solid vote of a single party to block any discussion is an act of confidence which will tax the conscientious patriotism of all concerned.

Already representatives of the PCC have manifested dissatisfaction with the one-man rule of Chiang Kai-shek and are asking for a broader, more representative government by all parties. The same sentiment expresses itself with regard to the Constitutional Convention: elections should be held to ensure democratic representation and offset the threat of Kuomintang domination. The points are well taken. Though Chiang and his friends may cite current complications in government as an argument against decentralizing power now, nevertheless coalition—whatever its intrinsic virtue—is preferable to demolition. On this point Chiang might recall the experience of Borodin.

LITERATURE AND ART

WHERE'S OUR RAPHAEL?

CHARLES F. DONOVAN

RIGHT NOW, WHILE MANKIND tenderly feels its jaw and shakes the war-daze out of its head, exponents of the spirit must talk fast and tellingly. This is a moment of cultural crisis. If we couldn't figure that much out ourselves, experience too recent to be called history tells us so. The world, after sacrifice, repression and some grim nobility, is ready for a joy-ride with raucous materialism at the wheel. Once the revels start, the refined appeals of religion and art will not be heard. It's almost a case of speak now or for half a century hold your peace.

Hoping for a reaction from people better qualified than I to champion the spiritual in its two-plane, natural-supernatural merger, namely, religious art, I raise an unskilled trumpet and blow an old blast: Where are our Catholic artists? This department of AMERICA has played host to many a debate about the existence and quality of Catholic novelists, poets, writers. Put the focus for the moment on the Catholic painter. Where are our Catholic painters and where is our modern Catholic pictorial art? The questions are distinct, of course, and while both are important, the second is a matter of particular concern, because painting has been historically a handmaid of the Church, not unlike, in its service of beauty, the handmaid of the Lord whom it has been privileged to glorify.

We hasten to acknowledge the talent and the work of the few manful souls who are keeping alive the tradition of Christian art despite the deadweight of Catholic apathy and secular impatience. We can mention with pride such names as Joe Nicolas Eugene Higgins, Ada Bethune, Lauren Ford, Jean Charlot, Karl Schmidt and Thomas LaFarge. But out of the total personnel of contemporary American art, these names and the others who draw upon Christian inspiration are not many, nor do they have a large impact upon modern art or upon the American public. Yet, since the largest minority group in the country professes Christ's Faith, and since nothing can be expressed in any medium more important or certain or enduring or beautiful than the facts and values and illuminations that are of or somehow touch the Faith, then we may legitimately wonder, with no implied censure upon what is *de facto* being done, why more—a great deal more—is not being done. When, out of the multitude of Christian artists only a handful do not abandon religious inspiration, we may generalize and ask why moderns are eschewing religious themes.

There is no use pretending that the law of supply and demand has no effect on art. Perhaps the first retort the modern painter would make to the charge implicit in our query is that people don't want religious art nowadays; or rather, that they're not willing to pay as much for a twentieth-century original as they will for a sofa or stove, not while they can get prints of the masters for a few dollars in a Catholic-goods store. Chalk up a tentative score for the artist, and let's transmit the question of demand for the moment.

This much is certain, the fault does not lie exclusively with the public. The economic factor may play a part in the decline of religious art, but there is a professional factor as well. No doubt the second excuse of the Catholic artist would be that it is suicidal to attempt sacred art: a) be-

cause you at once invite comparison with the masters of the field, and b) because sacred subjects are now irredeemably hackneyed. To a) the answer is stern and final: would Michelangelo shrink from competition with all the artists of the last five centuries? Fear of servile repetition may be a legitimate excuse for forsaking a traditional technique (not for giving up rich and significant thematic material, however); but the possibility of comparison and competition is a challenge, not an excuse.

To the second allegation, that the themes of religious art are hackneyed, the answer is a simple and resounding denial. Each century, indeed each country and even each artist, has something individual to offer. Bellini of Venice, Matsys of Antwerp, and Juanes of Valencia were contemporaries, but how distinct were their interpretations of the figure and face of Our Lord. America of the twentieth century has a contribution to the gallery of sacred art that no one else has made or ever can make. For example, imagine a Madonna by Grant Wood. Supposing he had the gift of faith with its accompanying insight, if he could have then captured the mystical simplicity, the strength, the virginal composure and motherly love of Mary as he caught the solidity of his sister in *American Gothic* or the high-charactered patience of his mother, we would have a bit of Marian art that would outlast our bridges and skyscrapers.

As far as demand for modern work goes, I for one would prefer to have in my living-room (if I owned a living-room) an original Wood Madonna rather than an original Raphael. Mind you, I don't say which I'd prefer to own (a Raphael would be inestimably preferable as a chattel), but which I'd rather look at. Absolutely considered, Wood, even with the inspiration of the Faith, perhaps couldn't stay in the same studio with the Italian masters. But as a spokesman for our times and our life and the genius of twentieth-century Faith, Grant Wood or Benton would have the advantage of speaking the vernacular.

Everywhere you go, in homes, convents, schools and churches, you see Raphael, Murillo, Correggio. They are beautiful, but they are not American. They don't speak for our times or use our idiom. The spirit and temper of the steel age, the air age, and now the atomic age, baptized by Christian artists, has something fresh and unique to say on sacred themes, has the capacity to give new life and meaning to religious art, comparable to the timeliness Monsignor Knox has imparted to the timeless message of the Gospels. He has succeeded in making the New Testament new again, and the Catholic artists of each generation have the same challenge and the same vocation. I will not, then, admit that sacred art is hackneyed. You might as well say that prayer or the human race is hackneyed.

As a matter of fact, far from being overworked, the field of sacred subjects is, as ever, ripe for a new and stimulating harvest. There is within the living Church of Christ a development (i.e., an unfolding) of doctrine and a development of devotion which give to each age a particular Catholic character. And it is simply not true that the spirit and devotion of the fifteenth and sixteenth centuries adequately mirror the Catholic piety of our own day. The glories of our time are frequent Communion; widespread attention to the truth of the Mystical Body, with its spiritual and social solidarity; a loyalty to the Holy Father perhaps unrivaled for a thousand years, and a renewed awareness of the meaning and value of liturgical prayer. The art of

our day should record these characteristics of contemporary Catholicism.

For instance, to take the hardest, because the most familiar, sacred theme—the Madonna; a painting that would blend modernity with tradition would be a Madonna of the Blessed Sacrament. I know of only one that uses this idea, Ingres' *Madonna of the Host*, now a century old. It presents an aristocratic, almost sophisticated Gallic Madonna standing before an altar on which are placed two candlesticks and a chalice with a Host suspended over it. Here is perhaps a better and, I think, a theologically sound conception. When we recall two injunctions of Christ, "Do this in commemoration of Me," and "Son, behold thy mother," it is hard to escape the conclusion that Saint John not only offered the Holy Sacrifice and cared for Mary, but that at times he must have joined both precious duties, giving back to Mary Mary's own Son in Holy Communion. As far as I know, that transcendently beautiful scene has yet to receive a transcendent portrayal. A truth and a title of Our Lady that has emerged with sudden clarity in our times is her role of mediation in the petition for and application of grace. Who is going to give the world the classic Mary Mediatrix of Grace to take its place beside Murillo's *Immaculate Conception* and Fra Angelico's *Annunciation*?

Modern artists are busy recording snatches of current life—tree-planting, corn-husking, harvesting, bond rallies, war scenes, flag-raising, tobacco curing, Main Street; and no doubt we will have several noteworthy depictions of surrender scenes and peace conferences. How about Catholic events of greater and more lasting importance—Baptism, First Holy Communion, Confirmation, Sacramental Marriage, Ordination, Sick Call? We are waiting for the following pictures: Eucharistic Congress, Christmas Crib, Altarboys before Mass, Sisters' School, Wedding Rehearsal, Forty Hours. One bit of Catholic Americana that surely should be on canvas is Sunday Morning, Brooklyn—or Boston, Denver, St. Louis or a score of other cities—showing disordered, chatting crowds emerging from 9:30 Masses up and downstairs, their neighbors and fellows in Christ waiting to get in to the 10:30, policemen shepherding this Christ-carrying flock across the street, newsboys on the job, their papers stacked high against the lamp-post. Most of these themes, of course, are in the category of pious or religious art, as opposed to strictly liturgical art, which is contingent upon the needs and scope of liturgical worship. But in both fields, in art that is generically religious or specifically ecclesiastical (shall we say free or functional?), there is room and need for contemporary inspiration.

To any of the fraternity of the brush who may wish to use the desultory suggestions here offered, my benedictions—at the price of two words of counsel. If you belong to any school of unrecognizable art, please don't think of trying it out on hallowed themes. It is not fitting to subject sacred themes to experimentation that is concerned only with the sensual components of the art—color, form, design, light, shadow. Faith in the spiritual, in the naturally and supernaturally significant, is a requisite for the religious artist, who must approach his work with the conviction that his theme is above his art. On the other hand, if you belong to that Federal WPA, grossly muscular and frightening school of unfortunately recognizable art, also leave it or leave sacred art to others. It is one thing to try to catch the divineness, the super-humanity of sacred persons by an unrealistic severity as was done in early Christian art, and another altogether to adopt the modern muralist's sub-human brutality. It's about time the word got around

that while revolt against threadbare tradition (Hegel's antithesis) may at times be useful and necessary, it is an immature and static escapism to stay forever in rebellion, making no *rapprochement* with the good of the past (Hegel's synthesis). To cite a proof from a sister muse, Swinburne has not permanently banished meter and rhyme from English poetry. Who, do you think, will be read two hundred years from now, an antithetic poet like E. E. Cummings or a synthetic poet like Stephen Benét?

Finally, to return to the public (who can effectually influence artistic output), isn't it time Catholics—educators, philanthropists, ecclesiastics and ordinary folk—gave thought and support to the cultivation of Catholic painting, both by the age-old practical encouragement of commissioning or buying the product and, perhaps more immediately, by trying to get youngsters started in this traditionally Catholic career? After all, great art does not flourish in a vacuum; it is not the product of a few lone geniuses working without a milieu, without local spirit, without native inspiration and some sort of popular understanding and support. Outstanding artists are not accidental or unpredictable phenomena. They are simply the upper limits of a normal curve of artists, most of whom are mediocre, but all of whom are trying, and who by their community of effort furnish background, experience, competition, sympathy and impetus for the more talented among them. Durable art is the top of a pyramid, which is not suspended miraculously in air without support, but rests upon a broad base of lesser achievement and vast popular concern.

We might ask why America has produced more good baseball players than England. The answer is, for the same reason that England has produced more first-rank cricket players than we have: they *play* cricket over there and don't play baseball. Ted Williams and Joe Dimaggio spring from a farm system which is not only a matter of minor-leagues and small-city teams but ultimately takes in every backyard and playground and sandlot in the country. In the same way, our Raphael will not be an artistic Melchizedech, without lineage or tradition, but will be the best of a throng, of a school of enthusiasts; in a sense he will stand upon the shoulders of his fellows.

It is because the American public likes baseball and patronizes it, not because we have talented players, that baseball is our national pastime. First come the popular enthusiasm and the support, then comes the development of the talent. If we would have a vigorous supply of first-rate Catholic art, then we must stir up interest, establish intelligent and practical incentives, and open purses. Individuals and organizations like the Knights of Columbus and the Catholic Daughters of America and the many other clubs of men and women who are eager to do something constructive for contemporary Catholicism could do a real service by establishing prizes, competitions and scholarships for Catholic artists. Catholic charitable centers, youth clinics and boys' clubs should put materials and competent instructors in the way of their clients on the reasonable supposition that the opposite of bad boy may be artist just as well as first baseman. At a higher level, how long will colleges of liberal arts go on boasting that plural while confining themselves to the art of literature? It would be a disheartening sign of the triumph of American materialism if at this point Catholic educators were to limit their postwar plans to a vision of bricks and mortar. Not by buildings alone, or even primarily, will we fulfil our educational mission.

Perhaps the priests of the country hold the key to the problem more than anyone else. They have the attention of

thirty million Americans; they have the post—and the onus—of leadership. More easily and surely than anyone else they can set afoot a vast, popular, indigenous American and Catholic art-movement, by propaganda, by the example of their generosity and interest, by their direction and encouragement of youth. Any robust movement in art will not only be democratic; it will be local in inspiration and concentration. The movement we dream of might well be in the strict sense parochial. Informal classes under volunteer teachers at the parish house or social center could break down youthful aversion to and ridicule of a supposedly "long-haired" interest and perhaps open for some the door to a rewarding hobby or career. In this connection we echo Barry Byrne's recent tribute to a priest patron of art, Father Andrew J. Kelly, director of the influential literary and art cell, The Catholic Library of Hartford.

An American canvas might bring souls to Christ who would not be reached from one of our pulpits. But Catholic art need not be, is not of its essence, apostolic. It is enough if it gives glory to God, enjoyment and edification to those in the household of the Faith. Prosit!

BOOKS

LOMBARDS AND ROUNDHEADS

THE KING'S GENERAL. By Daphne du Maurier. Doubleday and Co. \$2.75

THE UNSPEAKABLES. By Laverne Gay. Charles Scribner's Sons. \$3

COMPARISON OF THESE two novels forces on me again the somewhat wry task of wondering out loud about the standards of popular taste. For the second book has been out for some months and, as far as I can discover, it has attracted very little attention; Miss du Maurier's has just appeared and it is already going like a house afire—look for it soon in the Technicolor nurseries of Hollywood.

And yet I think that Mrs. Gay's work is incontestably the finer. Both the books are historical novels, but a thousand years separate their subject matter. *The Unspeakables* deals with the Lombard invasions of Italy in the sixth century; *The King's General* is constructed against the background of England's Cromwellian Civil War. With that, similarities end and differences, all weighted in favor of *The Unspeakables*, emerge.

First of all, Mrs. Gay's work is conceived on a grand scale. It carries through a large sweep of time and locale, and while I am no expert on the history of the barbarian invasions, there is a tone of authenticity throughout. The very fact of recapturing as vividly as she does the barbaric splendor and color attests to the painstakingness with which she has done her research.

The story centers around Theudelinda, the Bavarian princess who marries Authari, King of the Lombards and, upon his death by plague, takes Agilulf, Duke of Turin, to be her consort. She is a Christian, and it was through her influence that the Lombards finally made peace with Rome under Gregory the Great. A great deal of the book has to do with the Church in that far period, and though there are minor inaccuracies that irritate at times (how can a firm like Scribner's let a thing like *Ibo ad altarium Dei* slip through?), the civilizing and Christianizing force of Rome vis-à-vis the barbarians is handled well.

The later book is smaller in scope, for one reason because the tale is put in the mouth of an invalid woman, and its larger dimensions are reduced to their reactions on her personal life. Honor Harris, a Cornish woman, is helplessly

crippled by a fall that could have been prevented by the woman who creeps in and out of the book as the villainess. Nevertheless, she still loves Sir Richard Grenville, and though he marries another, it is to her he comes back time and again when crises in the war flare up. He is an arrogant, cruel and utterly selfish man, and the unbelievable thing about the book is that the woman, who was apparently in her right mind, can have remained in love with him after the original youthful infatuation. But anyway, she does, in unconventional fashion, and listens as he maps out his strategy to hold Cornwall for the King, goes to him when he is wounded, helps him to escape to Holland when the cause is lost.

This book is colorful, too, but it is the hues of stagecraft that tint it; *The Unspeakables* catches its colors from the life of the period. There are battlescenes and duels in both, but Mrs. du Maurier's are mannered; Mrs. Gay's are properly lusty. *The King's General* is in the genre of *The Prisoner of Zenda*; *The Unspeakables* approaches (not too proximately) the epic proportions of *Pan Michael* or *The Deluge*.

HAROLD C. GARDINER

CHINA'S GENERATION OF GROWTH

MY TWENTY-FIVE YEARS IN CHINA. By John B. Powell. The Macmillan Co. \$3.50

A GOOD ENGLISH STYLE and a penetrating mind make the real journalist, says Lin Yutang. Judged by this standard, John B. Powell qualifies admirably on the whole, even though he is an alumnus of the Missouri School of Journalism—an institution that Dr. Lin poohpoohs for its poor journalistic technique.

The book begins with Mr. Powell's arrival in Shanghai in 1917 and his assignment to help launch *Millard's Review of the Far East*, a weekly that was short-lived. From June, 1923, to December, 1941, while writing also for American and British papers, he edited his own *China Weekly Review*. He was responsible for the China Trade Act put through in Washington, which provided Federal incorporation for American concerns doing business in the Orient. He traveled extensively in Manchuria, Japan, the Philippines, plus a trans-Siberian trip to Moscow. He covered the Communist situation in China quite thoroughly. Once he was kidnapped by bandits, he and twenty other foreigners; the chapter describing this incident is a thriller. He met all sorts of people, politicians, war lords, bankers, students, missionaries.

Came Pearl Harbor, and Mr. Powell was whisked away to the notorious Bridge House Prison, where, as a result of grueling hardships, he lost the greater part of both feet. Even before this happened, his life had been threatened because of his attacking the Japanese as brutal aggressors against China. In August, 1942, he was at last repatriated on the *Gripsholm*. Since then he has been recuperating and having complicated grafts made on his feet to enable him to walk again.

Such is the story of John B. Powell's twenty-five years in China. No one can read it without gaining a comprehensive view of the last quarter of a century in the Orient and an understanding of the significance of recent events happening there. And of the future? Listen to this veteran journalist:

I often think of the China to which I came as a young man in 1917, and I realize more and more how far she has progressed since that time and how much her two great leaders, Dr. Sun Yat-sen and Generalissimo Chiang Kai-shek, have accomplished in little

AMERICA JANUARY 19, 1946

THE EGG AND I. By Betty MacDonald. J. B. Lippincott Co. \$2.75

BETTY MACDONALD DESCRIBES her chicken farm as the little old deserted farm that people point at from car windows, saying "Look at that picturesque old place," then quickly drive on toward something not so picturesque but warmer and nearer civilization. Betty was anti-chicken, anti-work and anti-nature by nature but her sense of duty compelled her to accompany her husband. The results, as put down in this book, are almost always interesting to read and frequently hilarious.

Actually there is more to chicken-farming than taking care of chickens. You start at four in the morning and end at eight-thirty in the evening. Your chores, not for a single day of course, include washing clothes, ironing, baking, marketing, felling trees, pruning trees, flushing quail, winding fish poles, canning, scrubbing floors, carrying water, plowing and planting a garden, sorting and cutting potatoes, building chicken-houses and chicken-yards, visiting the Kettles and Hicks, hating Indians and being lonely.

The Kettles were sloppy, dirty, lazy, impecunious and always borrowing things, but Mrs. Kettle made good cinnamon buns. The Hickses were neat, clean, immaculate but as stiff as Mrs. Hicks's starched waistfront. Her mother was old but a human dynamo who would shoot out of her chair and leap four feet off the ground after a mosquito.

There were visitors who made life interesting, like the Stove Man, Jack the Knitter with his clothes, the Rawleigh man with his spices, patent medicines, coffee, lice powder and hand lotions, the nursery man, the corset lady and the housedress lady. There were other visitors who didn't make life interesting, like the cougars and mountain bear, and husband's drunken Indian friends.

There was also some chicken-farming done, feeding, dissecting dead chickens, keeping egg records, gathering eggs, culling hens, scrubbing the chicken house with water and lime. In between, Betty read thousands of stories about girls named Ricky, Nicky or Sticky and boys named Brent and Kent. She also wrote this book, for which we should be thankful.

Thankful, except for two criticisms: too much profanity and too much clinical and outhouse talk. The book is just as funny without this stuff.

PAUL J. PHELAN

THE NORTH WIND OF LOVE. By Compton Mackenzie. Dodd, Mead and Co. \$2.75

MANY DIFFICULTIES BESET the novelist who undertakes a very long novel which is to run into several volumes. When the novel deals with more or less contemporary problems, the difficulties tend to increase. For one thing, it takes a long time to write a long novel and a great many things are bound to happen during that time.

Nearly nine years have passed since Compton Mackenzie published the first volume of "The Four Winds of Love." The design of the books, Mackenzie said in a letter which prefaced the first of the series, involved "such an accumulation of incident, such an amount of discussion, such a variety of scene, and such a crowd of characters" that the author wondered whether the work as a whole would be approved. *The North Wind of Love* is the first half of the concluding volume—the work had to be cut in two and published in halves because of the present situation in the publishing business. It covers the period between January, 1931, and May, 1933.

The things that have happened in England—and the rest of the world—since the first volume appeared make it impossible to read now of the early 1930's as one could read,

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nine years ago, of the 1900's. For example, when the chief character, John Ogilvie, said of government in the first volume, "the more efficient it is the more demoralizing it is for the governed" the remark could be taken to indicate intelligence and insight in the character. The identical words written in the 1940's and spoken in the period covered by the present volume could not be accepted so simply by the reader. The reader asks himself constantly as he reads the 1930 conversations on political matters what significance these remarks have in terms of what was happening when the author wrote them. In other words, one cannot easily compare the volumes of this story which were written before the war with the parts written during the war, and it is too early to judge the work as a whole, since we must wait for the final book.

So far as interesting narrative goes, the present book suffers in comparison with earlier ones. For one thing, the fifty-year-old John Ogilvie, who has long since accepted Catholicism to satisfy his spiritual searchings, and Scottish Nationalism to fill political interests, is a much less interesting person to read about than the young sensitive John of the early volumes who was full of feeling toward many things, full of ideas on many subjects, and full of eagerness to find a religion which would satisfy him. RUTH BYRNS

INTERNATIONAL TRADE AND DOMESTIC EMPLOYMENT.

By Calvin B. Hoover. McGraw-Hill Co. \$1.75.

IT IS LITTLE SHORT of amazing that all recent economic discussion, no matter what its point of origin, ultimately veers back to the question of full employment. Even the committee for Economic Development, when exploring the intricacies of international trade, bumps up against this central problem of our time. Its latest volume lays down the fundamental thesis that the pronounced tendency of the American economy to over-export and under-import must be counteracted in the main by increasing purchasing power in the domestic market.

The reason underlying this statement is simple: other countries will take our goods only if they can sell us goods in return. The alternative to balance of payments is repudiated debts. Only full employment at high wages will permit a large increase in our imports. If millions of American workers are unemployed or if they are unable to consume or utilize foreign commodities, not only will the workers of other countries suffer from their inability to sell the products of their own hands, but our own domestic economy will be equally glutted by large surpluses. Stated otherwise, the idea is this: the national product in any one year must be cleared off the market by domestic and foreign consumption, but the consumption and utilization of our goods in foreign markets is related to our ability to buy imported commodities and to use raw materials furnished by foreign lands in further production. Since the author seems positive in his conclusion, it may well be that the general welfare is served better by the special interest of the union movement in their quest for higher wages than by the "disinterested" approach of the CED.

According to Hoover, the expansion of international trade hinges on the following platform: participation of the United States in the international monetary fund and bank; the regulating, if not outlawing, of cartels; the lowering of protective tariffs; the non-repayment of Lend-Lease; the economic use of our over-developed merchant marine; full employment.

Despite some objectionable assumptions, the book is well done. The usual incense is sent aloft in the name of laissez-faire. The cartel problem is treated with a certain timidity

and vagueness, especially when it comes to naming names. The definition of "full employment" betrays a complete indifference to Webster's understanding of "full." And the reader learns very quickly that there is something economically unsound about giving charity to the more unfortunate nations of the world. **GEORGE A. KELLY**

FEDERALISM AND REGIONALISM IN GERMANY: THE DIVISION OF PRUSSIA. By *Arnold Brecht*. Oxford University Press. \$2.50

THIS BOOK IS PART of a research project on Germany's position in European postwar reconstruction, conducted by the New School for Social Research with the support of the Rockefeller Foundation. Professor Brecht believes that Germany should establish a genuine federal system of government. Under the Empire and the Republic, German federalism was distorted by the fact that Prussia occupied two-thirds of the German territory, thus creating an imbalance of power. The remedy suggested by Brecht is the division of Prussia into states which would be integral parts of a rehabilitated Germany. Other German states, such as Bavaria, would also form parts of this new federal system. While Brecht advocates the division of Prussia, he is firmly opposed to a partition of Germany along the lines suggested by Morgenthau and others.

On the whole, Professor Brecht's suggestions are entirely sound and should be considered favorably by all who realize that Europe cannot be saved from utter disintegration if Germany is to be left in a state of anarchy and without proper resources for reconstruction. Brecht's proposal is not based on the current misrepresentations of Prussian history but merely on grounds of sound principles of federalism. His account of Prussian history should be examined carefully by all those who have been misled by propaganda in the guise of historical works. A careful study of the political trends in Prussia during the Weimar Republic, which forms part of Brecht's book, shows that Prussia was more democratic in that period than some other German states. The author shows also that in the last free election, before Hitler established his terror regime, twenty-two of the thirty-five election districts had a majority opposed to the Nationalistic parties.

Brecht's proposals are based on the implicit assumption that a rational and realistic solution of the German question is desired and agreed upon by the World Powers. This not being the case at this writing, Professor Brecht's sound suggestions will have to wait until more sensible counsels prevail. **FRIEDRICH BAERWALD**

EUGENE S. GEISSLER has been serving as a sergeant in the air service.

REV. CHARLES F. DONOVAN, S.J., who will be remembered for his two articles on *Catholic Books and the Catholic College* (September 8 and 15), is completing his course in ascetic theology at St. Robert's Hall, Pomfret Centre, Conn.

GEORGE B. WONG, S.J., is finishing his theological studies at Mt. St. Michael's, Spokane.

C. CARROLL HOLLIS is on the English faculty of the University of Detroit.

REV. GEORGE A. KELLY, who studied economics at Catholic University, is Associate Chaplain of ACTU and Director of St. Monica's Labor School, New York City.

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SHOW BOAT. The balcony scene in *Romeo and Juliet* may be great drama; but for my money, lowbrow that I am, I'll settle for Gaylord Ravenal standing on the dock singing *Only Make Believe*, while Magnolia Hawkes beams demurely from the upper deck of the *Cotton Blossom*.

Show Boat in the American theatre is what *Huckleberry Finn* is in our literature—the saga of a teeming and expanding riparian civilization woven in a story of the river. Even the names of the characters are significant. Gaylord Ravenal, suggesting the gentility of the old South, the truest American aristocracy; Magnolia Hawkes, indicating a Border-State family inclining southward; Parthy Ann, representing New England austerity; Joe, a Negro so low in the social setup that his family name doesn't matter.

In Edna Ferber's novel, the original *Show Boat* story, the various social and racial types are the background of a love as constant as the river, the author's favorite theme—with the woman self-reliant and stable, the man daring and inclined to wander. But Miss Ferber's heroes roam as a man roams, not after the way of a satyr. They seek new adventure, not new women. In Ravenal, apparently the fag end of his line, the urge to adventure takes the form of a passion for gambling. When he defaults his family responsibility, Magnolia, like Miss Ferber's other strong women, takes over and makes a success for herself and her daughter. In the meantime the background people are not mere literary stooges. They are collaborators with the leading characters in making a great story and a great nation.

The essence of the novel is retained in the stage script by Oscar Hammerstein 2nd, co-producer with the deceased Jerome Kern, who wrote the music. They made a grand theatre-piece of the Ferber story, reflecting a period in our history when the nation was growing and colorful. Now the nation is only powerful and glittering; and its power, apparently, is seeping away. But long after we have followed other nations down the road to dusty death, strange folks in remote years will say *Show Boat* is superb theatre.

Ziegfeld, who launched *Show Boat* in the theatre he built and named after himself, would be proud of the current production. But his ghost, like your reviewer, will find it hard to avoid comparing the personnel of the present production with the original cast. If I were the Ziegfeld ghost, I would say Jan Clayton is a better Magnolia than Norma Terris, and Ralph Dumke is a humorous Captain Andy, but not so good as Charles Winniger, who created the role. Charles Fredericks lacks the color of the original Ravenal (I think it was Joseph Marsh), and doesn't sing with the same melodious fervor. I never imagined any other actress could be a better Julie than Helen Morgan, but Carol Bruce breathes more emotion into the part, and even sits on a piano. Kenneth Spencer, as Joe, is a puerile echo of Bledsoe and Robeson, as singer and actor.

But the story remains the same as it was in the beginning, as changeless in its beauty as the river in its majesty or Magnolia in her constancy. The humor, the glamor and the pageantry of the original production are still alive and fresh; they will be alive and fresh a thousand productions hence, for they were distilled from the toil, the songs, the sweat and the heartaches of a nation.

Hassard Short directed, with the assistance of Mr. Hammerstein. Howard Bay designed the sets. Dances are by Helen Tamiris and costumes by Lucinda Ballard. Edwin McArthur swings the baton in the orchestra pit. The theatre? It's in the Ziegfeld. Where else would you expect to find *Show Boat*?

THEOPHILUS LEWIS

FILMS

A LETTER FOR EVIE. There are some laughable moments in this tale about a romantic employe of the Trojan Shirt Company who thinks of potential Romeos in terms of collar sizes, particularly size 16½, and this propensity leads her into a series of adventures when she encloses a note in a 16½ military shirt. Marsha Hunt is the girl whose amorous inclinations get her involved with a pair of GI's. John Carroll is the husky, handsome soldier who receives the letter, then ignores it. Hume Cronyn is the size-14 pal who sees a chance to build himself up a few sizes and inject some bravado into his timid make-up, via mail. He sends a picture of his buddy to Evie and the romance is really on. Matters become complicated when the two soldiers arrive in New York, and the little half-pint's maneuverings are exposed to his buddy. Trying to save the girl from the 16½ wolf and make an impression himself is a big job for size 14. A sentimental climax, almost too pat even for Hollywood, fixes things up. Miss Hunt is a pleasant heroine; Hume Cronyn is really appealing as the bashful fellow, and John Carroll walks satisfactorily through his role. Spring Byington, Pamela Britton and Norman Lloyd all add a few laughs to the proceedings. *Adults* who are looking for an evening off from current problems will find this moderately amusing. (MGM)

BREAKFAST IN HOLLYWOOD. Though I cannot speak as one familiar with the radio program of the same name, I have heard others report enthusiastically on the air show. Sad to say, even the program's most confirmed fans will find no kind word for this transference to the screen of the efforts of the master of ceremonies to straighten out the affairs of some of his visitors. We are taken behind the scenes and told about the private problems in a few of his guests' lives. Tom Breneman himself presides over the session, with Bonita Granville, Billie Burke and Beulah Bondi as others in the cast. This musical comedy, for *mature* audiences, must be dismissed as inferior entertainment. (United Artists)

DOLL FACE. Even though Twentieth Century-Fox changed the play's title and credited the picture to Louise Hovick (her real name), this is nothing more nor less than *The Naked Genius*, by Gypsy Rose Lee. That authority has chosen a setting with which she is very familiar, and so she introduces a burlesque queen with aspirations to go uptown. Neither the story nor the music can lift this out of its run-of-the-mill rut. Vivian Blaine, Dennis O'Keefe and Carmen Miranda work hard but have poor material to handle. On its moral score, the feature is *objectionable* because of suggestive costumes and dances. (Twentieth Century-Fox)

I RING DOORBELLS. Russel Birdwell's autobiographical book has been adapted to the screen under its original name, and the low-budget offering never rises above the mediocre. Anne Gwynne and Robert Shayne have leading parts in the melodramatic doings. A star reporter who tried his hand at playwriting returns to his paper and gets an assignment trailing the blonde gold-digger who is making a play for the boss's son. When murder enters the scene the newshawk is right up front with information, even has a photograph to reveal the killer. Roscoe Karns manages what comedy there is, as a photographer. The whole proceedings adds up to nothing more than second-rate *adult* filmfare. (PRC)

MARY SHERIDAN.

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PARADE

"YES, SIR, WE KNOW where we are and what lies in front even though we can't see a thing ahead." . . . Recently, a giant airplane was roaring through weather so thick that the pilot could not distinguish anything situated more than a few yards before him. . . . All commercial planes were grounded, but this one, a non-commercial on a special trip, pushed on through the pea-soup atmosphere. . . . On board was a group of highly placed individuals, one of whom was questioning a crew member concerning blind flying.

"There's no danger of bumping into a mountain, then?"

"No, sir. Radar shows what is in front; the altimeter gives our altitude; the compass our direction."

"What about overshooting our landing field?"

"We won't, I'm sure. With radio we can talk to the airfield, follow a beam. Other instruments are used, too, but these are main ones."

"These instruments take the place of eyes, don't they?"

"That's right. And they penetrate further than eyes."

"Come to think of it, it's not blind flying at all."

"That's right."

"What if the instruments get out of order?"

"We'd be in a jam then. However, every precaution is taken to keep them functioning properly."

"It certainly is wonderful to be zipping along like this when we can't see a thing." . . . Eventually the plane commenced circling over an invisible airfield and dipped down to a safe landing.

There are points of resemblance between the plane guided by instruments through an opaque atmosphere and a human soul guided by the True Faith in its flight through on earth. . . . Faith is not a blind religious sense, not a vague emotion, not an irrational feeling. . . . It is a rational thing. . . . There exists conclusive evidence that God made certain revelations. What God has revealed must be true. . . . The act of Faith is an act of the intellect assenting to Divine truths under the impulse of the will stirred by God's grace. . . . The intellect, the will, the grace of God bring forth the act of Faith. . . . Faith gives certainty. . . . We may imagine someone questioning a human soul endowed with the True Faith: the dialogue might run thus:

"Life is filled with mysteries. They set up a veritable fog. How can you know you are on the right course? You can't see through this fog called life any more than I can."

"Not with my eyes or unaided intellect. From the True Faith, however, I get the proper altitude, the correct course."

"You can't see what lies ahead on the other side of the Great Divide. How can you be so confident?"

"The True Faith shows what's in front on the other side. It penetrates much further than human vision could."

"What if your Faith should fade out?"

"It won't as long as I take care of it, treat it right. I can't lose it except through my own fault."

"From what you say it seems to follow that your course through earthly life is not blind flying at all."

"That's right. It's not blind flying. I know where I am, and how to get where I want to go. And I know all this with certainty."

Human souls, equipped with the True Faith, human souls by the millions, are holding to the proper course in their flight through the darkness of earthly life. . . . Every minute many of these souls, guided by the True Faith, are making happy landings on the Great Eternal Airfield.

JOHN A. TOOMEY

CORRESPONDENCE

BETRAYAL OF PEACE

EDITOR: The undersigned, are convinced that the responsibilities of the Christian, and of the citizen within a democracy, weigh with particular force upon those whose life-work is to ascertain and teach the truth in institutions of higher learning.

The people of our country are not aware of the fact that the peace which is now shaping up has become, in some of its essential features, the very opposite of the demands of the Papal peace program, of the Atlantic Charter and of the Pattern for Peace. In the words of the Bishops of the Administrative Board of NCWC:

From the conferences of these victorious powers there is emerging slowly their pattern for the peace. It is disappointing in the extreme.

Assurances are given us in the announced peace principles of our country, but so far results do not square with these principles.

Some twenty million people—Poles, Germans, Hungarians, inhabitants of the Balkan countries—have been, or will be, expelled from their homes as a result of decisions made since the end of hostilities. On October 10, in the House of Commons, Mr. Bothby said:

I feel that there has been something in the nature of a conspiracy of silence on this matter upon both sides of the Ocean, in the United States as well as in this country. Terrible things are going on in Europe today, tonight, every day and every night. The result can only be famine and pestilence.

The conspiracy of silence has been broken in England, as the debate on conditions in Central Europe, held in the House of Commons on October 26, indicates. In this country the conspiracy continues, interrupted almost alone by information provided in the religious press, among which the *Christian Century* on the Protestant, and *AMERICA* on the Catholic, side have been outstanding.

If we want moral leadership, the following steps must be taken:

First, effective machinery should be set up to secure the survival of those expelled from their homes, and provide them with the prospect of a normal future. An international agency was established to deal with the comparatively small number of people involved in the population-transfer between Greece and Turkey after the other war, and the process was extended over years. This time the number involved in Germany alone is twice the total population of Greece; hurried expulsions continue throughout the winter, and care for those deprived of all they owned is to be left to a "German government" which does not exist. Failure to act on an international scale amounts to a policy of extermination.

Second, people who cannot feed themselves, regardless of nationality, have a claim upon those whose surpluses of such staples as wheat and cotton enable them to prevent widespread death from hunger and cold. We urge that the utmost attention be given to a recent report of the National Planning Association, which demands that there should be provided: "... to the people of the liberated countries of Western Europe, a general level of food of about 2650 calories per person a day," and "to the people of the enemy countries, a diet of about 2,000 calories per person, which is considered barely enough to prevent disease and

unrest." The diet of 1550 calories a day at present intended for the population of Germany would be inadequate even if there were not, in that country, upwards of 20 million people exposed to the hardships of the winter without proper housing (or without any housing at all); it presents an even graver problem if we bear in mind that the amounts stipulated are often not reached over wide areas, and for long periods of time.

Third, no people can be left to face the alternative of starvation or charity. As the Austrian president, Dr. Renner, has said: "Let us earn our own bread in our own factories."

Starvation of women and children by the hundreds of thousands is alien to the mind of America. Small minorities can, however, for a time, create the impression that their clamor represents the voice of the people.

In the field of foreign affairs we have come to be governed by a series of accomplished facts. By the time we learn what has happened it is too late to make our influence felt. The principles of a government based upon "the consent of the governed" demand that we find out the facts while it is still possible to participate in the shaping of policy.

People must write the President, the Secretary of State, and members of Congress in support of a Christian and democratic peace. People should express gratitude to the 34 Senators who recently signed a petition in favor of common sense in our attitude toward Germany. Above all, people need to organize for consistent and effective action.

In South Bend, Indiana, there has been founded a "Save Europe Now" Committee, in which leading Protestants and Catholics have joined to arouse people to a realization of their responsibilities. The undersigned are participating in this effort, and suggest that like action be taken elsewhere.

WM. F. CUNNINGHAM, C.S.C.

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Notre Dame, Ind.

EDITOR: Entering the Sudetenland with the first American troops to cross the Czech border, I had the opportunity to observe for five months how a program that started off with some semblance of justice quickly deteriorated into a policy of vengeance and injustice.

At first, all Germans who entered the area after 1938 were expelled, being permitted to take with them 300 kronen and what they could carry in a handbag. However, it soon became evident from the acts of Czech officials and the edicts from Prague that all Germans, even those who had never been in the old Reich and whose ancestors had lived in the Sudetenland for centuries, were to be subjected to the same treatment. On numerous occasions high-ranking American Army officials had to intervene to prevent barbarous and inhuman treatment of German nationals.

When it was announced that our Government had agreed "in principle" to the proposal for the expulsion of the Sudeten Germans, it meant that we were concurring in a policy almost as ruthless as any devised by the totalitarian regimes we defeated.

Santa Clara, Calif.

WILFRED H. CROWLEY

*Translated by Joseph Malaise, S.J.,
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THE WORD

"GRANT US Thy peace all the days of our life," is the Church's prayer in the Collect of the Mass for the second Sunday after Epiphany. It is perhaps the most constant prayer of the Church for all her people. It is the Christmas theme song, "Peace on earth." It is a refrain that runs all through the Communion of the Mass, "Grant us peace in our days." Peace means getting along well with all men, getting along well with God. Peace means union of minds and hearts with men and with God.

Since the Gospel story is the Wedding Feast of Cana, it is not improbable that in the very beginning of the year the Church wishes to call our attention in a special way to the importance of peace in the home. If people joined together in married love cannot live in peace with each other, if families made one by ties of blood and love cannot live in peace, how can nations find a basis for peace?

Take the two young people in the Gospel story. They loved deeply enough to give themselves to each other in marriage, to put their whole lives, their hope of happiness into each other's hands. Their vows were blessed by the presence of Christ and the miracle of Cana.

Did they live in peace all the days of their life? We do not know. We only know that they could have. Christ blessed their union. Mary smiled on it. God Himself had drawn up the plan of it, and God Himself stood always ready and anxious to give them enough Grace, and more than enough, not only to bear the work and the sacrifice and the trials of married life with patience, but to find joy, completion, happiness, peace all the days of their life.

Perhaps these two people did find all that. They should have, we say, with the start they had. But wait a second. With the start they had? Did they have any better start than any two young Catholics who vow themselves to each other before the altar and seal their vow in the offering of their wedding Mass? And yet, many of our young people who start off so bravely do not find peace. Many of our people are "enduring" married life for the sake of their vows and their children. That is good, but it is not enough. It is neither what God wants nor what they want.

Why do so many fail to find peace? Perhaps the answer is that we say very fervently the prayer of today's Collect, but ignore the Secret prayer: "Sanctify, O Lord, the gifts we offer and cleanse us from the stains of our sins." Marriage is a holy state. A good wife, a good mother, must be a holy woman. A good husband and father must be a holy man. The happy home must be a holy home. That is God's scheme—even He cannot change it. Is it not a sad thing and a foolish thing that even while they stand at the altar to pledge their vows, some young Catholics have already made up their minds, for instance, to follow the ways of Sanger rather than the ways of the Saviour? And they expect happiness!

Holiness in marriage means sinlessness, growth in sanctity, growth in unselfishness, growth in giving. Holiness in marriage means a deep respect for the dignity of marriage and a joyful acceptance of its responsibilities. Holiness in marriage means putting God first, giving Christ first place in the home. Holiness in marriage means to "sanctify the gifts we offer," a wife sanctifying herself for the sake of her husband, a husband sanctifying himself for his wife, parents sanctifying themselves for their children.

Holiness in marriage means getting along with each other, getting along with God. Holiness means the union that comes from perfect love, and perfect love is peace all the days of our life.

JOHN P. DELANEY

AMERICA'S JANUARY BOOK-LOG

CATHOLIC BOOK DEALERS

Reporting the returns sent by the Catholic Book dealers from all sections of the country on the ten books having the best sale during the current month.

Popularity of the ten books listed below is estimated by points, ten for mention in first place, nine for mention in second, and so on. The frequency with which a book is mentioned, as well as its relative position, are both indicated—the frequency in the "totals" columns, the relative position by the boxed numerals.

| |
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| Boston—Jordan Marsh Company |
| Boston—Pius XI Cooperative |
| Boston—Matthew F. Sheehan Co. |
| Buffalo—Catholic Union Store |
| Cambridge—St. Thomas More Lending Libr. |
| Cambridge—Marshall Field & Co. |
| Chicago—St. Benet Bookshop |
| Chicago—St. Thomas More Bookshop |
| Cincinnati—Benziger Bros., Inc. |
| Cincinnati—Fr. Pustet Co. |
| Cleveland—Catholic Book Store |
| Cleveland—G. J. Philipp & Sons |
| Dallas—Catholic Book Store |
| Denver—James Clarke Church Goods House |
| Detroit—E. J. McDevitt Co. |
| Detroit—Van Antwerp Catholic Library |
| Erie, Pa.—The Book Mark |
| Hartford, Mass.—Catholic Lending Library |
| Holyoke, Mass.—Catholic Lending Library |
| Los Angeles—C. F. Horan Co. |
| Louisville, Ky.—Rogers Church Goods Co. |
| Milwaukee—The Church Mart |
| Milwaukee—Holy Rosary Library |
| Minneapolis—Catholic Gift Shop |
| New Bedford, Mass.—Keating's Book House |
| New Haven—St. Thomas More Gift Shop |
| New Orleans—Catholic Book Store |
| New York—Benziger Bros., Inc. |
| New York—The Catholic Book Club |
| New York—P. J. Kennedy & Sons |
| New York—Fr. Pustet Co. |
| Oklahoma City—St. Thomas More Book Stall |
| Philadelphia—Peter Reilly Co. |
| Portland—Catholic Book & Church Supply Co. |
| Providence—The Marion Bookshop |
| Rochester—E. Trant Churchgoods |
| St. Louis—B. Herder Book Co. |
| St. Paul—E. M. Lohmann Co. |
| San Antonio—Louis E. Barber Co. |
| San Francisco—The O'Connor Co. |
| Scranton—Diocesan Guild Studios |
| Seattle—Guild Bookshop |
| Seattle—The Kaufer Co. |
| South Milwaukee—Catholic Book Supply Co. |
| Spokane—DeSales Catholic Libr. & Bookshop |
| Vancouver, B. C.—Vancouver Ch. Goods, Ltd. |
| Washington, D. C.—Catholic Library |
| Westminster, Md.—Newman Bookshop |
| Wheeling, W. Va.—Church Supplies Co. |
| Wichita—Catholic Action Bookshop |
| Wilmington—Diocesan Library |
| Winnipeg, Canada—F. J. Tonkin Co. |
| TOTALS |

TEN BEST SELLING BOOKS

- I. The World, The Flesh and Father Smith—Marshall
- II. John Henry Newman—Moody
- III. Splendor of the Rosary—Ward
- IV. Too Small a World—Maynard
- V. This Bread—Buchanan
- VI. Behold Your King—Bauer
- VII. Wartime Mission in Spain—Hayes
- VIII. Personality & Successful Living—Magner
- IX. Our Father's House—Mariella
- X. New Testament—Knox

| I | II | III | IV | V | VI | VII | VIII | IX | X |
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BOOKS OF LASTING VALUE

The Matthew F. Sheehan Company of Boston, selects as its choice of the ten currently available books which have proved over the years, to be of most lasting value, the books listed below. The roster of reporting stores gives the ten books that are popular month by month; this individual monthly report spots books of permanent interest.

The asterisk indicates that the book has appeared in the Book-Log's monthly report.

1. Companion to the Summa
Walter Farrell
Sheed & Ward
2. Public Life of Our Lord
Alban Goodier, S. J.
P. J. Kennedy & Sons
3. New Testament*
Msgr. Ronald A. Knox
Sheed & Ward
4. Christ, the Life of the Soul
Abbot Marmion
B. Herder Book Co.
5. Woman Wrapped in Silence*
John W. Lynch
The Macmillan Co.
6. Long Road Home
John Moody
The Macmillan Co.
7. The Map of Life
Frank Sheed
Sheed & Ward
8. Spiritual Life
Adolphe Tanqueray
Newman Bookshop
9. This War Is the Passion*
Caryll Houselander
Sheed & Ward
10. Sorrow Built a Bridge
Katherine Burton
Longmans, Green

The Catholic Book-of-the-Month Club's January Choice:

GUERRILLA PADRE

J. Edward Haggerty, S.J.
Longmans, Green

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2. DARK WAS THE WILDERNESS

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